

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

MAY - JUNE 1948



SYMPOSIA

I. CONSIDER THE CHILDREN

II. EVANGELISM AND THE EDUCATIVE PROCESS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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Religious Education Association Moves Forward

NINE ITEMS CONCERNING THE NATIONAL MEETING OF THE R. E. A.
HELD IN PITTSBURGH, PENNSYLVANIA,
APRIL 24-25, 1948

1. The topic, "What Responsibilities Have Institutions of Public Education for Teaching Religion?" proved vital in each of the five sessions. From the first session on Saturday until the final session on Sunday this topic was explored and yielded rich insights.
2. The thorough planning of the Central Committee brought constructive results. The divisions of the topic proved balanced and manageable. The papers and addresses which were given were informative and stimulating.
3. The discussions under the leadership of Paul Limbert clarified the steps which were being taken and kept the whole topic before the meeting.
4. The recent decision of the Supreme Court on the "Champaign Case" was an ever present factor. This decision received extensive exploration and discussion. The meetings brought perspective on this important decision. The diversity of interpretations revealed the need of more light on this far-reaching decision.
6. The University of Pittsburgh proved to be a hospitable host. The "Cathedral of Learning" became a "center of learning" for the members of the R. E. A.
7. The attendance was about one hundred and fifty. Laird Hites was glad to welcome new members.
8. The officers, directors and committees elected for the coming year will be reported in the next issue of the journal.
9. The meeting at Pittsburgh was important to the Religious Education Association in at least three ways: (1) it enriched its life, (2) clarified its purpose, and (3) gave direction to its program. The Pittsburgh Meeting was an important link in the chain which makes the Religious Education Association.

Editorial Committee.

Consider The Children

A Symposium

The seven articles which follow are varied facets of a basic topic — the religious education of children.

The planning and securing of these articles proved so stimulating and rewarding that another symposium on children and religious education is already being planned.

We are indebted to Dr. Edna Acheson for cooperation on this symposium and for securing five of the articles. We thank her and the writers of each of the articles.

Editorial Committee.

I

OUR CHILDREN AND

The Children in Other Lands

RUTH HUNT GEFVERT

*Secretary and Editor of the Committee On Educational Materials for Children.
American Friends Service Committee*

THE FIFTH Graders had just seen movies of boys and girls in post-war Europe. The pictures had not been horror-filled, but had shown honestly some of the difficulties of life in countries where the war had been. Back in their room the children were discussing what they had seen. Being normal young citizens they felt they ought to do something about it and ideas for helping sprouted faster than the ten year-old secretary could put them on the blackboard. When the teacher asked questions, "Why do you want to help feed these children?" the children stopped to think a minute. Then came the answers:

"To keep them from starving."

"We have a lot and they don't. It isn't fair."

"So they will know we want to be friendly."

"The war wasn't the children's fault."

"To help them get stronger so they can think better and help to make a better world."

This is the response of children to the needs of others. We adults who do not find

it easy to realize our social responsibility to the greater community of the world are sometimes startled by the intense responsiveness and clear-sighted understanding our children show when they find out how war and famine and flood have affected other children and their mothers and fathers.

The war, if it has done nothing else, has made children aware of boys and girls very like themselves who live only a few hours away by air. People of Asia and Europe today are as much a part of the daily news and the news photographs as are people in another part of the same city and country.

It is a problem to find outlets for this response that will not burden our children. It is a difficult job to create outlets that build an awareness in each child of the fact that he both gives and receives in the giving. Yet both are important if the learning process involved in such experiences is to be intelligent and enduring.

There are many demands made on chil-

dren—both on their emotions and on their resources. At school they hear about community problems and needs, help for crippled children, the blind, the delinquent, the unfortunate physically, socially or economically. In church and Church School other causes are presented and requests made—for home and foreign missions, help for lepers, the neighborhood needy. Added to these are the calls for help in both church and school for the relief of suffering abroad.

Each of these "causes" makes separate demands on the child. They stimulate his sympathy and his giving by using appealing pictures of unfortunate children, stories and dramatic accounts of suffering and needs, frequently movies or slides that further intensify the drama.

Thoughtful parents and teachers rightly ask: "Is it good for children to have their emotions constantly stirred in this way?" "How much of it can they take?" "Is it fair to burden children with the problems and errors of their elders?"

Psychologists are helping us to see that the emotional and moral maladjustments among our children are largely due to anxieties and frustrations in the adult population. The insecurity of the grown-ups is mirrored in the children.

These same psychologists tell us that service activities are a natural and creative outlet for children's physical and emotional energies. They, like adults, feel more secure and satisfied when they can "do something about it". It is an enriching experience for them to discover that they can be useful tools in the important business of developing world-mindedness and better human relations. At the same time, we are warned that it is not a healthy technique to fan the fire of indignation at the world's wrongs or to stir up sympathy in a single session in day school or church school.

It is true that if a story or picture is dramatic enough, the use of such materials usually brings about results as far as the contribution of money or gifts in kind is concerned. The indefensible thing about it is that too often this is the only purpose of the appeal and little or no thought is given to what it may

have done to the children appealed to. Instead of a thoughtful, loving appeal, it is an assault on the children's impressionable minds and on their quick sympathies. The children give, of course, because they suddenly feel sorry for the people in the story or picture, and not for the actual persons or condition the picture or story represents.

Sympathy is not unhealthy; it is a desirable attitude when it has a solid foundation of genuine interest and understanding. It is a grave question, however, whether this understanding and appreciation can be created in a single session or by a single story or picture.

The ideal, of course, is for each story or incident and each appeal to be kept within the area of the child's own experiences. With the need of the world as it is today this is not always possible perhaps. But an attempt can be made either to translate the incident into the child's experience level or to make the people, their country and customs come alive to the children.

This can best be done through stories of the happy, normal experiences of these people—stories of life before the war, for instance, stories of the children going to school or church or at play or in their homes. It is well to use stories that stress how much alike children everywhere are, how mothers and fathers everywhere love their children, to point out the similarity of games and other experiences. Differences, when they are complimentary, should not be eliminated. For example, it is interesting and exciting to learn that most Finnish children are outstanding skiers and that most of the country children ski to and from school every day.

An important part of this education is to help our children discover the contributions which all of us have received from other countries. Music that they know and love, paintings they are familiar with, favorite foods that are imported, medicines and other scientific discoveries which affect the lives of our boys and girls, famous people in history or current events—all these will help them to become better acquainted with other countries and more appreciative of them. When he is eventually asked to give, the

child is more apt to feel that the giving is not all one-sided.

One excellent example of how this may be done comes from the Sixth Grade in Germantown Friends School in Philadelphia. At Thanksgiving time, after the children had spent several sessions learning about Poland, its people and its needs, they climaxed their experience with a service of dedication of gifts. Half of the Sixth Graders were dressed in the gay peasant holiday costumes of the Polish people. They came solemnly up one side of the auditorium bearing gifts that Poland would have given if there had been no war. A basket of sugar beets, a lovely tapestry, a block of salt, a sheaf of music, were some of the gifts the children carried. Up the other side of the auditorium came the American children bringing the good warm clothing, the mended shoes, the wool and knitting needles and the other gifts that were to be sent to war victims in Poland.

Pictures, stories, movies and other audio and visual aids all help the child to draw children of far-away places into his circle of acquaintance and friendship. Nationals of another country who can visit the church or classroom as distinguished and honored guests help make the country and the people still more real.

Next comes the really difficult but important part of this education in giving. The child must be given an opportunity to learn *why there is a need and why it is his responsibility* to do something about it. First, however, must come this knowledge on the part of the teacher and a sincere conviction and understanding in her own heart and mind as to *why*. Again, we must make sure this is not merely sentiment on our part—let us be willing to think through the issues involved and the larger reasons and consequences. The children should be given opportunity to discuss this in their own group and outside of it, and urged to talk it over with their parents, pastor, older friends. The teacher must be prepared to guide the thinking and discussion.

Above all, do not underestimate the ability of the children to think through some of the more complicated reasons for suffering and

responsibility. This is where the teacher or parent with an open mind and a willingness to study and think through the issue has the advantage. Such a one is able truly to guide younger minds and less experienced thinking.

When the time finally comes for an "appeal" it should not really be an "appeal" at all. Rather it should be a natural and voluntary expression on the part of the children of a desire *to do something* to help. When possible it is best to let the children themselves plan the form this expression will take. Often it will be necessary for the teacher to say, "These are the ways that have been given us to help. Which one shall *we* take?" Although the teacher may need to supply the original hint or method, it is valuable for the children to plan how it shall be worked out and to carry it out themselves. A certain amount of help from the teacher will doubtless be needed.

The giving of money is *not* most important. Money, of course, is what most appeals are made for and one is always tempted to see that his or her class will "make a good showing" or has "100 per cent results." But there are children who cannot afford to give and there are others who may not really want to give. The really important objective is for our children to have a sincere understanding and appreciation of their less fortunate brothers that will continue throughout their lives.

"How much can our children take of the constant bombardment of appeal?" If the approach is intelligent, if there is a logical and satisfying outlet for the desire to serve, then apparently children can take almost any amount of appealing. There seem to be few lastingly unpleasant effects on children from seeing or hearing about unfortunates when there is an outlet for aroused interests and sympathies. Perhaps the greatest problem in this area is how much can parents' pocket-books stand?

Here is an entirely different field for discussion and one that should be developed much more than is possible here. Except this — it is more desirable and valuable in every way when the children can raise the needed funds themselves through some concerted

effort. Socials, candy sales, art exhibits, plays, back-yard circuses are only a few of many ingenious money-raising methods.

"Is it fair to burden children with these appeals?" True, our children are not to blame for disease, want and war. There are several reasons, however, why they should take part in the alleviation of these ills.

First, they read, see in the movies, and hear over the radio about these things. They *want* to do something about them. And they

should do something, or they could not withstand the constant emotional pressure.

Secondly, they are taking a part in an adult undertaking and it is good for them to share with grown-ups in such an experience.

Thirdly, intelligent guidance cannot begin too early in learning more about others, in learning to discover the *why* of things and the sense of responsibility in the world community. No one can doubt such an experience is essential to intelligent Christian world citizenship and a world of peace.

DELEGATES FROM THE MAJOR RELIGIONS OF THE WORLD will attend the World Conference of Religion for Moral and Religious Support of the United Nations, Town Hall, June 16-18. Church Peace Union (170 E. 64th Street, New York 21) has called the conference in the belief that "the Christian revelation is 'one among many.'" The "many" include Buddhism, Islam, Shintoism, Confucianism, Zoroastrianism, Taoism, Hinduism, Jainism, Sikhism, and Judaism. Conference will consider how the forces of religion in all nations can be mobilized to support UN (from *Resolved*, a Newsletter devoted to exchange of information among citizen organizations).

* * *

NEW RELIGIOUS LOBBY is setting up offices in Washington under name of Protestants and Other Americans United for the Separation of Church and State. Its mission: "to agitate that public funds should be used only for public education and to impress on Congress and the Supreme Court that the wall between church and state set up by the Constitution must not be breached." Another purpose: "to give aid to the citizens of any community who seek to protect their public schools from sectarian domination." Organization is headed by Edwin McNeill Poteat, Colgate-Rochester Divinity School.

National Catholic Welfare Conference and Knights of Columbus protest Manifesto as anti-Catholic and deny intention by Catholic Church to subvert principle of church-state separation. The Knights criticize the Protestant group for opposing federal aid to education on the sole ground that some parochial schools would receive assistance. The Protestant group insists that it is not opposing federal aid, but favors amending bills so no public funds will go to private or church schools (*Resolved*, 3/48).

* * *

TEXAS COMMUNITIES THINK AND ACT FOR THEMSELVES. Woman's Foundation, 10 E. 40th St., New York 17, and Hogg Foundation, Austin, Texas, make expert assistance available for community council movements *but they wait until they are asked for help by communities.* Response

of communities indicates wisdom of approach. Slocum Community Council has developed a broad recreational and educational program. Corpus Christi stresses family life and parent education. San Antonio organized two neighborhood councils for youth recreation and family education. Beaumont is studying health problems. Waco created a broad Council for Social Welfare to deal with child welfare, parent education, recreation for youth and delinquency. Burnet Community Planning Committee began with health immunization and an enriched school program. Ideas and leadership arose spontaneously from the communities. Robert L. Sutherland, representing the Woman's and Hogg Foundations, watches and helps. (*Resolved*, 3/48.)

* * *

ARE GIRLS CHILDREN? asks Harriette Aull, in Youth Leaders' Digest (3/48). Miss Aull is Executive Secretary for Girls' Clubs of America. With heavy sarcasm, she implies that boys' activities claim first and only interest in most places; that even juvenile delinquency has been interpreted and treated as a boys' problem. Women's Clubs show a tendency to give their leadership and money to efforts with boys. Constructively, Miss Aull suggests "that" every thinking citizen and especially every leading woman should constantly proclaim:

- "1. Girls are also people.
- "2. There are as many or more underprivileged girls as boys in our communities.
- "3. Though less dramatic, their needs are as great as those of boys.
- "4. The little sisters of our low income, crowded areas have the same four walls, and the same lack of money, and many more desires for the nice things of life and less means of getting them on their own than do the boys.
- "5. Finally work for girls repays dividends not only now but in the generations to come."

Girls' Clubs of America was organized several years ago to federate efforts of all girls' club efforts; headquarters are: Miss Harriette Aull, Executive Secretary, Girls' Clubs of America, 115 State Street, Springfield, Mass.

II

CHILDREN'S WORK IN THE CHURCH SCHOOL

As Seen By an English Visitor

ELSIE SPRIGGS
London, England.

DURING November, December, 1947, and January 1948, Miss Elsie H. Spriggs, who represents the Religious Education Press of the Free Churches of England, visited church schools in various parts of the United States. She was asked to compare church school work in the United States and in England. She writes:

Your editor asked for an article comparing church school work in the United States and England. A little reflection showed the impossibility of the task. To which America would one make the comparison? Many journeys averaging two and a half days each made clear the vastness of America; the infinite variety of its people: the different traditions and tempo of life to places as wide apart as, for example, Rochester, New York, and San Antonio, Texas. Then again to speak in general terms of five million Southern Baptists; eight million Methodists, not to mention the Northern Baptists, the Presbyterians, North and South, and the Congregationalists is an absurdity.

Those same journeys which, to the writer, were a never ending source of interest and pleasure, inevitably called to mind the contrast between the fields and villages and towns of America, untouched by the destruction of war, as the ravished lands of Europe. The train passes through no blitz cities; the gaunt ruins of churches do not strike the eye; the burnt out walls of schools do not bear silent witness to the loss of buildings, books and pictures and equipment. In England between three and four million children were evacuated from bombed to safety areas, and the members of Sunday schools were scattered far and wide. The conscription of girls as well as boys between the

ages of 18 and 30 took away all the younger members of the teaching staffs. All married women up to the age of 50, unless they had the care of little children or the aged sick, were directed to war work; all older men were called to serve in the Air Raid Protection or The Home Guard. And many Church school premises, which had adequate space and equipment, were commandeered over a period of years for Rest Centers for the bombed out and for Distribution Centers for evacuees, for canteens, and for every purpose except the one for which they were designed. The whole fabric of Sunday school life was torn and shattered. In only one respect is the background of work similar in the United States and England—in the young men who went away and did not return.

The first impression, therefore, of children's work in America is of steady, uninterrupted progress. A striking feature is the number of splendid new church school buildings which have been erected during the last ten or fifteen years; or premises which have been completely re-modelled. They are a tribute to the interest of the churches in education, and to the keen desire to give the best to the children. To one coming from England, where over a period of years no new buildings could be put up, no stately rooms redecorated, no equipment replaced these spacious, clean, beautifully decorated rooms of the church schools rejoice the eye. They bring home how the bricks and mortar side of children's work has been brought to a complete standstill in England. Many of the new "neighborhood" churches in American cities are beautiful in structure; the country's rich resources of timber provide

fine woodwork for the interior of the sanctuary, and the beauty of many of the chancels suggests reverence and worship. It should be easy to teach children, who belong to such churches, to love to worship in the sanctuary. But it is obviously not easy to provide for the children of the church schools to come in to the morning service for a short period. The churches are usually filled to capacity and in many places identical morning services have to be conducted to provide for the adults. Middle class America still goes to church in large numbers, and apparently they get up earlier.

The traditional hour for Sunday school in England is still the afternoon, although with the change in social custom, more and more churches are holding their departments for the children under eleven at the same hour as the church service. But 9:30 would be felt to be a very early hour, certainly in cities.

But in America the number of parents who bring their children to the church schools at 9:30 and stay themselves to attend a parents' class is very impressive to an English visitor, in fact the classes in the school for adults give rise to envy. Many of the adult classes seem most vigorous and the members attend regularly year after year. The same kind of class would be found in Great Britain only in Wales and some districts of North England.

The war years prevented the exchange of literature between the two countries and the abundance and the opulence of church school publications in the United States comes as a great surprise. Each grade has its work books for pupils, and its lesson books for teachers; the art paper, the lack of restriction in size, making possible attractive photographs and pictures fill the English reader with envy. There are magazines for the adults, for the home, for the shut-ins. There are story papers for boys and girls; if the curriculum should not provide just what the teacher feels is needed, there are a variety of "electives" (another lovely word for courses the teacher "elects" to follow!) in well-printed booklet form. The writer is going home with a truckload of church school pub-

lications of all denominations, which will be most stimulating to the education departments of the various churches in England. These Non-episcopal Education Departments unite for common planning and work in the Youth (children's work) Committee of the Federal Free Church Council. The Anglican Church has a similar Youth Committee and representatives of these two committees form the Youth Committee of the British Council of the Churches.

In no field of education is the difference between the uninterrupted work of America and the war shattered work of England more apparent than in the realm of publication. Every departmental room seems full of gay pictures and attractively illustrated books recalling the fact that the largest publishing houses of books and pictures for Sunday schools in England were burnt to the ground in the blitz on the city of London and all the stocks were destroyed. It is taking a long time under the present conditions to replace them. At this point it may be said that the children's books produced by general publishers in America are a disappointment. They are well-produced and beautifully illustrated, but they tend to be all alike in size and shape and format. One publisher produces a successful line and all the others seem to follow suit. At least that is the impression given to an uninitiated observer. It is a disappointment that with such resources in paper more originality and variety are not shown in children's books.

Although the buildings and the equipment are so splendidly adequate in American schools there is a certain disappointment in the quality of the teaching. The leaders of the departments are usually well-qualified, capable workers, but the teachers seem to depend too much on the written word in the elaborate lesson books and the pupils' activities. The information is often read, with an inevitable loss of interest and reality, and although the children are busy and happy, one feels that the teacher is rather vague as to where she is leading them. Much time seems to be given to understanding the life situations of the children—their feelings and interests, which are both good and neces-

sary—but too little emphasis seems to be placed on what the Christian Gospel gives to the child which he can never discover for himself. Although there are fine schemes for teacher training through study and correspondence organized by headquarters and many excellent courses of training are arranged locally over a period of months or concentrated within one week, a weekly training class for the teachers of each department is the exception rather than the rule. Monthly conferences of all the workers in a department are often held and teachers are encouraged to go to "workshops" and "laboratory schools," but the weekly teachers' class does not seem to be the corner stone of teaching as it is in England, with considerable loss to the teachers' efficiency.

It is only fair to say that the weekly training class was not universal in English church schools before the war, but it was the hallmark of a good school. A school would not have been considered up to a high standard of work unless such classes were a regular feature of the school life. It is the greatest tragedy of the war years as far as Sunday school life in England is concerned, that this system of training was completely shattered by the total mobilization of the population, by the bombing, by the scattering of pupils and teachers.

The youth departments of the churches, the Sunday School Union and Westhill Training College which heads up the training of Christian leaders and teachers in England, are combining in a nation-wide drive to restore the weekly training class, which is felt to be essential if the Sunday school teacher, who is usually unqualified, is to learn the technique of teaching. Just because there is a shortage of books and materials, and buildings cannot be modernized and improved, at least until the acute shortage of houses has been overtaken, the teacher in England has to depend less on publications and equipment and more on his own making of the great art of teaching. It is this weekly training class which makes possible the enlisting of younger teachers.

A feature lacking in English church life and unique to America is the church supper.

It must play a great part in consolidating church life and promoting fellowship among the members. It is obviously a most useful institution for church schools. Teachers can be brought together and saved the time involved in going home for a meal before a workers' conference. The monthly or quarterly church school council can preface its meetings by a supper which makes the members of the different departments known to each other. Parents and pupils can be invited to meet with teachers. Strangers can be lured in and attracted to become workers. The church supper is a grand institution and every church in America seems magnificently equipped with kitchens and serving arrangements. Until the war the English had an innate dislike of eating anywhere except in their own homes. Church suppers, therefore, have never been a part of their church life. But rationing and fuel shortage have driven the English people to eat out and when conditions are easier they might well consider the time-honoured American custom of church suppers.

One of the most interesting experiments in American churches is the family night and where the family supper plays a great part. That is as it should be. The family meal is the centre of the home, and it can be the rallying point of the family life of the church. It was a delightful experience to gather with fathers and mothers and children, with minister and church officers and members, and to share in a supper which a tireless band of women of the church were expert in providing. The supper was usually followed by community hymn singing and short informal devotions, and then the children went off to handwork classes and various activities and the older people broke up into groups for study and discussion. The subjects studied were varied—parents' problems. The Genius of Worship, the Literature of the Bible, International Relationships, Personal Religion, or sometimes a purely social programme was given or a film shown. The family night is part of a new programme in the evangelistic approach to the family as a whole and is of especial interest to England, for although the grimness of the present situation makes it dif-

ficult to inaugurate similar experiments much thinking and planning have been going on in regard to this same vital subject and the experience that America can give along this line will be most helpful.

The family night is valuable in bringing old and young together and in bridging the gulf between the generations. A massive volume of material is provided for youth work and the youth groups in the American churches seem popular and well attended. Their programme of study provide for training in the Christian faith and their projects for such causes as relief in Europe are admirable. The young people of America have given generously. But the youth work seems very much of a pattern. The young people enjoy getting together. The fellowship of their groups means a lot to them, but there is a hint of complacency about the work. It is difficult to find any very original experiments. One notices a lack of a crusading spirit against some of the crying ills of American society: one would have expected these youth groups to be more revolutionary in their thinking, more enterprising in action. Along this line of youth work England might have a contribution to make to America. The complete upheaval of ordinary life, the improvements necessary to meet the ever changing situations, the nearness of danger and death, have been factors in stimulating a great variety of youth programs and some very interesting experiments in communal planning and action. Then, too, the provision under the Education Act of 1944 of a state service for youth requiring every local education authority to provide clubs for recreation, physical training, and cultural pursuits, for young people between the ages of 15 and 18, has involved the churches in a complete review of their own youth work. Much of this planning has been done interdenominationally and the rethinking of the primary purpose of the church's youth work and its relationship to the state service of youth has been most beneficial in infusing fresh ideas and new methods of work into the youth programs of the churches.

In material resources, in progress along the lines of publications and equipment, Sunday schools in England are sadly hampered and restricted. But the stripping away of non-essentials has had the effect of revealing what are the fundamental things in Christian education. The close proximity of danger and death, the height and depth of emotion called out by the actual experience of war can have a purging and stimulating effect on the mind. There has been a quickening of creative thinking and new plans and policies have been wrought out while the bombs fell. Now that the war is over more children are coming to the Sunday schools than in the last 25 years. There is boundless opportunity in the greater provision for religious teaching in the day school. The tide is at its flood. Our problem in England is whether the churches will have teachers trained enough to take hold of this awakened interest in Christian education. A little hungry, very cold, lacking in energy, terribly stately, much harassed by the difficulties of the economic situation, yet there are a multitude of faithful workers who are exerting all their efforts, going that second mile, so that this great day of opportunity may not be lost.

A final word needs to be said about the overwhelming kindness of people in the American churches towards a stranger from the other side of the ocean who comes begging for information and materials. The hospitality of the American people is generous and gracious. Their interest is kindly and sincere. They go out of their way to plan journeys, draw up schedules, and make a stranger's way easy and happy. In a very short time one is no longer a stranger but a friend. It is to be hoped that in the near future Anglo-American conferences may be planned that leaders in Christian education may share their curriculum and methods and learn much from each other. In both countries there is a great tradition of Sunday school teaching. Together, by the grace of God, the phrase "a lost generation" might be changed into "a saved generation."

III

SELF-DISCOVERY

Through Religious Education

ELSIE HINES

American Friends Service Committee.

NOT TOO long ago I accomplished an herculean feat, by lifting from subconsciousness a vague hatred of little red Sunday School chairs. Now I know why I painted all the little red chairs a bright blue in the Sunday School class I taught several years ago.

Framed in red on a piece of satin and fringed in gold, the motto, "God first, others next, myself last," hung in the exact center of the wall of our Sunday School room when I was seven. We were taught to mumble *godfirstothersnextmyselflast*, at a specified point in each Sunday morning's time-table, and were sweetly admonished by teacher to follow it. I remember squirming in my red chair, shying away from that sweet voice, and mumbling.

But the motto rang through my head in later years as I took the problems of the world, indiscriminately, upon myself. Friends admitted my selflessness as I sank exhausted into bed at night after doing good all day, and I disregarded occasional twinges of uneasiness.

The shock came when, as a sophomore in college, I volunteered to work in a mental hospital. My favorite professor asked curiously before I left, "What have you to give those unfortunate people?" And I, I who was to serve humanity, was puzzled. Nevertheless, the answer came during the following months as I plodded through twelve hours of each day in seemingly futile service, feeling my soul growing calloused as my feet, the once creative buoyancy of my spirit no longer answering my summons. I knew then that I had nothing left to give.

It was not until nearly a year later, after months of submerging the remnants of a

desperate hopelessness in strenuous college activity, that I slowly became aware of the paradox in giving. I had given myself, yes, but without opening myself to receive from those to whom I gave. As this realization swept over me, the well was suddenly filled again, and I understood the saying of the Navaho Indians that giving and receiving must take place in equal flow.

This whole experience pointed up for me a problem in relationship that needs careful thinking through by every person touching our children in secular or religious education.

A Two-Way Process

Giving must be a part of a two-way process, not a process in which one always gives and the other always receives. Because children in America are on the whole most often on the giving end, they need special guidance in understanding both the needs they are asked to help fill, and their own needs. They must develop a balance that recognizes human value in oneself no less than in others.

It is not surprising that the emphasis in our religious education has been on the outpouring of tangible gifts to persons in desperate need. And there can be no doubt that this orientation is an important one. It is true that many of the boys and girls in Europe and Asia exist only because they know how to scrounge a handful of potatoes from some farmer, to pick over the contents of garbage pails, to steal bits of coal from trucks as they stop at crossings. One of our workers in Hungary tells how he checked on children in the supplementary feeding program. He picked out one little girl and asked her what she had had for breakfast. She replied, "half a cup of milk." He then asked her how much bread, and she said, "No bread." Then what

else had she eaten? "Nothing," was her answer.

This story is not unusual, nor is that of the child who appeared in school one day wearing a dress obviously belonging to a woman. When asked about it she said happily, "My mother is in bed having her eleventh baby, so I have a dress to wear."

A perversion of values, the inevitable result of post-war misery, is illustrated in the story another worker told on returning from a trip abroad. In one school he visited, it has been customary for the students to write an essay each year on the subject, "The Happiest Day of My Life." One young boy wrote, "The happiest day of my life was on the seventeenth day of February 1947, when my brother died and I inherited his shoes and underwear."

The need is overwhelming, and teachers sensitive to that need run the risk of overlooking the needs of the American child. We face the danger of turning the impressionable youngsters entrusted to our care into "Christians" before they have had a chance to blossom as persons. What I mean is this. Organized religion has supplied "unselfishness" and the concept of "sharing" as the answer to many of life's inequities. But unfortunately "sharing" has too often been interpreted in terms of submerging the self to the needs of others, or in terms of giving away old clothes in a gesture amounting to smugness. Either interpretation leads to a distortion.

Giving and receiving must be included in any understanding of sharing. Giving and receiving must grow simultaneously. We as teachers have opened the channel to giving, now we must open it to receiving. Here in the United States, where human beings are still valued, we teachers in religious education are privileged to recognize and respond to the wholeness of each child coming to us for wisdom. Now is our chance to build ideals rooted in the understanding that giver and receiver are one and the same. It is for us to guide our boys and girls through the American climate of privilege and possession to an appreciation of the rich heritage that has come down to them from other lands and

other people and to which they may make their own contributions. On the other hand, it is for us to guide them into an appreciation of themselves.

A Combined Emphasis

This two-way process of giving and receiving is an integral part of a relationship between God, you and myself. The eternal facets of this relationship are revealed in the commandment, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself," but the significance of the last two words, "as thyself," is all too often lost sight of in our teaching.

The self, the most marvelous gift a person ever receives, is worth all the love, the understanding, and nourishment we can give it. We must help our children realize what talents they possess and where their endowments are short; how they are an entity in themselves yet a link in on-going life. They must create something worth giving, find the source to re-creation, before they can respond adequately to the appeal of the church, "It is more blessed to give than to receive."

My proposal is that religious education combine with its emphasis on giving an emphasis on self-discovery; for both are necessary if the child is to emerge with respect for himself and for every other self, and with a concept of the inter-relatedness of life.

The Paradox

Spending the self is the open sesame to self-renewal. This ancient principle can be illustrated easily by picking a pansy bed bare of blooms. The more flowers snipped, the more abundant are new buds. So it is with an idea or an exciting tale. Everyone goes through the experience of brimming with a good story. He cannot think of another thing until he has had a chance to "spill" the news. Yet when the tale is told, a dozen new ones crowd his attention. The same principle holds true with all of the self. But to recognize and then utilize the inpouring energy and creativeness that come of the conflicting adages, "live and let live," "live and help live." We need to think of this balance and how to turn our children toward it, by

keeping a keen consciousness of their immediate relationships before us.

The current of relationship is strong between the child and his mother, father, brother, sister, playmate and teacher. It is a full-time job for stewards of the little persons among us to guide their unique selves through the vicissitudes of rebellion and submission. And it is a wise teacher who will trust the rebel to fight through to his own sense of values, and turn her real effort toward pulling the quiet child who always does the "right" thing out of that particular quicksand.

The current of relationship is less noticeable between the child and the rest of the world and yet the foundations of reciprocal understanding must be laid if he is going to survive during the years ahead.

It is never too early to plant seeds of world-consciousness. This can be done in terms of the family and neighborhood relationships, and also by helping the children of all nations meet each other in appreciative giving and receiving of gifts—presents of bread and shoes, presents of the spirit.

A movement in this direction has already begun. The Red Cross, March of Dimes, Community Chest, CARE and many local agencies have made concrete the value of the

penny in shattered lives which might otherwise be spent for a candy sucker. The School Affiliation Service reaches right down into the elementary school creating a direct channel for pencils, books, food, letters, and love to move back and forth between the continents. The Friendship Train has caught the imagination of children as well as of adults, and the plight of the Navaho Indians in Arizona and New Mexico has found its way into story and song as well as newspaper and periodical. The real dignity, respect and reciprocity found in giving finds free flow as our children respond to appeals directed toward them for Austria, for example, and, at the same time, recognize the source of their beloved *Blue Danube* waltz.

We are faced with the problem of orienting ourselves and our children in a world at the same time more at one and more at odds with itself than it has ever been before. We want our children to assume mature stature as they take their places in the adult world. Toward this end we must keep constantly before us the realization that the child himself is more important than his giving, more important than any gift he may receive. To guide each child wisely is our opportunity. It calls for balance in ourselves, sound judgment, and our most loving understanding.

AMERICAN FOLK SCHOOLS AND PEOPLE'S COLLEGES have not yet proved a success, partly because our formal schooling in earlier years unfits adults for learning in informal ways and in fields most related to the realities of life. Griscom Morgan, writing in *Vitality and Civilization*, Human Events Pamphlet of 1947, pins hope for atomic age on adult rethinking; but begins with a revolutionary pattern for education of adolescents. Work experience, either through apprenticeship or related to the school program, is the kind of realistic education that will produce both leaders and followers of the kind America needs. Our present educational system has signally failed to produce leadership.

Since the city is hopeless already from the standpoint of its contribution to race suicide, the country is the place for folk school and peoples' college to look for recruits. In Scandinavia,—and in America also—the folk school returns nine out of ten of its students to the rural area to live.

Griscom Morgan, the author, is associated with Arthur Morgan in Community Service, Inc., in Yellow Springs, Ohio; and is editor of Community Service News.

LACK OF ADEQUATE LEADERSHIP for our age, according to Bernard Iddings Bell (New York Times, 1/18/48), is due to the fact that we do not recognize the importance of intelligence in relation to leadership. The masses do not think as the "uncommon" man must think. This potential interpreter-prophet-leader needs to be sought out with care; and needs for his training these things:

First, he needs to be trained to think clearly "so that, freed from wishfulness, he can distinguish between opinion and fact and relate facts accurately to one another."

Second, "he should study everything he can lay his hands on which throws light on man and his behavior, and not merely the social sciences. He needs history, political and cultural; biography, literature, the fine arts, and philosophy and ethics."

Third, he must be trained in religion, "for if he does not come to know his obligation to that which is greater than himself or any man or all men, he may become a leader indeed . . . who ruins both himself and those who trust him."

The sum total of Dr. Bell's plea is that society train that small group that is "competent to think."

IV

THE DEVELOPMENT OF CONSCIENCE IN Home and Church

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"FROM THE very beginning, life has evolved as if there were a goal to attain, and as if this goal were the advent of the human conscience."¹ This statement by a stimulating contemporary thinker calls attention to the truth that conscience is among the most significant features of individual and social evolution. If we accept such an evaluation, we should seek to clarify our definition of what conscience is, what it does, and how we may direct its growth.

The Nature of Conscience

The attempt to define conscience has produced three major emphases. The first concentrates attention on conscience as a *psychological phenomenon*. It is held to be the "voice of suppressed good," a danger signal that wrong is in the process of being actualized. Such a view deprives conscience of its positive function of hurling the ought *before* the good is suppressed, and confines it almost entirely to a *feeling after the fact*. In the same general psychological category Lippert has defined conscience in terms of secondary instincts developed by the race to counterbalance the more violent impulses of sex, acquisition, and pugnacity. Or, more recently, Allers has suggested that conscience is the announcement of disharmony between the quality of some contemplated action and the basic quality of the person.² Though there are wide divergencies in these definitions there is a unitary trend in each that emphasizes the inner psychological nature and origin of conscience.

The second type of definition emphasizes the *social* feature of conscience and traces its origin to social relationships. G. A. Coe de-

fines conscience as the sense of oughtness that emerges from experience of the approvals and disapprovals of others. Similarly S. G. Cole regards conscience as the "repertory of emotional bents to behavior" that is the resultant of experienced social pressures.

This social interpretation has received considerable support from such studies as Breasted's, *Dawn Of Conscience*. He offers a wealth of evidence to show that man's moral ideas are part and product of the social process, and that the imperative inner voice is the emergent of early social influences.³

The third category of definition directs attention to a cosmic element in conscience that expresses itself through a native capacity of the human spirit to distinguish between right and wrong. In accord with this emphasis, Hocking describes conscience as the moral aspect of original nature in which the will assumes a cosmic responsibility in directing the self in line with "man's remoter destiny".⁴

Having briefly noted these three categories of definition, we should now ask which of them corresponds most accurately with the experienced facts of conscience. Obviously, the psychological interpretation is the least comprehensive, and may be included in both the other categories. Thus, the significant options are within the social and cosmic definitions.

An analysis of these two alternatives reveals adequacies and inadequacies on both sides. Those who hold the social explanation have the obvious advantage of explicit

³J. Breasted, *The Dawn of Conscience*, pp. 122, 320.

⁴W. A. Hocking, *Human Nature and Its Remaking*, p. 147.

¹Lecomte du Nouy, *Human Destiny*, p. 202.

²R. Allers, *The Psychology of Character*, p. 230.

description. The child experiences pleasure when the parent expresses approval, or displeasure when disapproval is expressed. Referring to one act the parent says "good, that is right". But to the other act, "That is bad! Good boys never do that". The subsequent emotional bents formed from this interaction may be called conscience. Those who hold to a cosmic theory of conscience have no such simple description for the origin of conscience.

But even with this indubitable advantage, the social theory seems to fall short of comprehensive explanation. To many it seems like a "long sea mile" from the feeling of pleasure in response to approval to the feeling of *ought* in the face of clearly discerned *right*. As Kant contended, there is something awesome about the moral voice within, and it is difficult to see how such a feeling could arise out of a strictly social context. To pass from "it would be *prudent* to do it" to "I *ought* to do it" involves the combination of two qualitatively dissimilar experiences. To be sure, the word *ought* has to be learned by the child like other words, and the specific content of right must be socially supplied. But even with the recognition of the vast influence of social pressures on conscience, there yet remains in every experience of the *ought* a numinous quality that points beyond the social milieu.

Moreover, when we are pressed as to *why* we approve the good, as a rule we do not approve because society, past or present, approved of comparable goods. This enters in strongly, but it is not the total explanation. There seems to be a strong and immediate awareness that rightness and goodness are independent of our approval, or that of others. "Right and good are questions of validity; they determine an *ought*—including that which our conscience ought to approve."⁵ The fact that conscience has been one of the most decisive factors in driving prophetic figures to stand alone *against social disapprovals* would seem to support Reinhold Niebuhr's view that conscience is the

part of man that points to his transcendence over nature and society.

If these strictures on the social theory are valid, they point to the necessity for a cosmic reference and grounding in our definition of conscience. However, it should be recognized, that either the social or cosmic definition of conscience is congruent with a full theistic position. The social genesis of conscience readily lends itself to teleological interpretation, though it may easily be turned to a naturalistic view of reality. But the choice of alternatives should not and need not be based on *a priori* theological grounds. The crucial issue is which theory best interprets conscience as we experience it. This article considers the scales tilted toward the cosmic reference of conscience.

In summary then, we may define conscience as a cosmic voice that recognizes that right action increases man's grip on reality. There is that about it, as Hickman observes, that makes us *feel* that we are moving in step with the truth and demand of the universe.⁶ But neither the psychological nor cosmic features of conscience function apart from the content and objects which conscience finds in the social context.

The Function of Conscience

Whether or not conscience fulfills a fruitful function in life will be determined by the social milieu in which conscience is developed. But assuming a healthy social context, we may call attention briefly to a few of the major functions of conscience.

(1) Conscience may help the individual to see himself as a whole. Since it is not contained entirely within the instinctive or social area of life, it is able to influence both in the light of its larger awareness. If the inner stability of life is threatened through action qualitatively opposed to character, then its voice may be heard. In this same connection, conscience may help provide an index of *what one really is* by rendering, "the spontaneous verdict of a man's moral nature."⁷ There are times when we need insight into the essential qualities of our own

⁵A. C. Garnett, *Reality and Values*, p. 273.

⁶F. S. Hickman, *Introduction To The Psychology of Religion*, p. 317.

⁷W. Temple, *Nature, Man, and God*, p. 179.

character, and the spontaneous verdict of conscience may avoid the self-deception so inherent to our rational self-criticisms.

(2) Conscience may also function in unifying and organizing life under authority, for one of the most persistent features of conscience is its search for authorities. In the area of the home and the larger social groups this function of conscience is often conservative. But if conscience finds authority in its cosmic reference, then it also contains the potentiality of creative and revolutionary action. It is precisely in this area that the cosmic interpretation of conscience becomes fruitful. For it is this cosmic relationship of conscience that engenders tensions that may shatter the conservative social authorities of conscience, thus creating new patterns more in keeping with cosmic demands.

(3) Conscience, if properly developed, may give an inner autonomy to the ethical life. In the early years, loyalties are given largely to external authorities. But as one approaches maturity there must be a gradual transfer to inner authority if personal life is to be rich and full. Such a transfer can only be achieved in relationship to the function of conscience. Moreover, conscience gives continuity to this inner moral life by preserving moral experience, habits, and social factors that have entered into its development. By so doing it provides the possibility for immediate moral decision in some cases, and in more complex situations may give some indication as to the direction choice should follow.

In addition to these functions, others could be enumerated. Even as radical a thinker as Karl Barth includes conscience as one of the "anthropological spots" through which God contacts man. And Hocking calls attention to conscience as the *principal* agency for remaking human nature. But all these beneficial functions are dependent upon the development of conscience within the social process.

The Development of Conscience

The two most significant places for the development of conscience from the standpoint of religious education are the home

and the church. If they are to achieve success in this important task, it is imperative that they follow some definite directives and principles. The primary approach to the problem must be made in the home.

The first necessity is that parents regulate their own behavior by carefully devised standards so that their teaching is paralleled by example. These standards should then be revised downward to the age level of the child, and brought to bear upon the child's behavior from without. This process should avoid rigidity and meticulousness, lest too much authority discourage all initiative on the part of the child.

Second, the continual attempt must be made to translate these external standards into the child's inner attitudes and habits. The "you ought" of the parent must arouse an "I ought" within the child. Many parents are satisfied with docile obedience to their command, never realizing that obedience should arise from inner motivations. In every case of command, the child's attention should be focussed on the *reason* for the requirement. Such a method will direct the child's attention to the internal authority appealed to by the external command.

Third, the full power of the emotions should be utilized in developing conscience. Too often parents mistakenly conclude that rational explanation of certain demands is sufficient to commend them to the child's inner response. But it is only when specific standards are associated *with emotions* that they become *fully* effective. Thus parents should make ample use of the strategy of approval in order to stimulate the pleasurable emotion that follows. This is a task that calls for great wisdom, but the intimacy of the home with its potential symbolisms offers great opportunity for success.

Fourth, parents should realize the values of daily routine for conscience development. Actions often repeated leave an indelible mark. Moreover, ethical sensitivity in a child follows a pattern of undulation. Thus, only consistent routine can capitalize on all the peak periods.

The last directive for the home, in this incomplete list, is that parents must center

attention on directing the child's *desires*. In many cases parents, by the arbitrary use of authority drive the child's desires underground instead of helping to replace wrong desires by right ones. To change desires, the will itself must be changed, and no one can do this except the person involved. But there is a very significant aid in the process, the aid of conscience itself. As Hocking points out, there is that in the conscience when properly directed that can bring a cosmic ought to bear upon the changing of the will. This leads to the place of religion and provides a fitting transition to the function of the church.

The church stands at a very difficult juncture in the area of conscience development. In many cases if it remains true to its highest ideals it must run counter to the policies of the average home. One of the chief functions of the church is to provide wider social contacts of such a nature that the most desirable kind of conscience may be developed. Here is the area where race and class prejudices should be melted down, and the narrow segmentation of conscience be overcome. Labor conscience and capitalist conscience, war conscience and peace conscience, each must be lifted out of its limited area by the universalizing standards and judgments of the church. This conscience-stretching task is gradual, but unless it begins with the growing child, there is very little possibility of later success in the endeavor.

In its fullest responsibility, the church must bring conscience into a conscious cosmic orientation. It can do this only by uniting all the isolated social areas within the unitary demand of the Kingdom of God. Only in this way can we move from the dilemma of "cutting each other's throats with the best of conscience" to the larger ideal of a planetary society.

The task is great, but the implements at the disposal of the church are adequate if they are fully used. The great weakness of the modern church is that it has thought to develop a larger conscience either by the rationalizations of dogma, or by the appeal to platitudes such as brotherhood, equality, etc. What it fails to realize is that conscience

cannot be changed, really changed, by reasoning or exhortation alone. There must be a melting down of the old attitudes *with emotions that are commensurate with those by which the dominant attitudes were originally built*. The writer has been a member of a church for thirty years where emotional expression is very highly regarded. In connection with these emotional emphases I had formulated certain rigorous attitudes and beliefs. Recently some of these beliefs have become untenable. But even though mentally I can now stand beyond these beliefs and criticize them, and see their rational inadequacy, the feeling still persists that I have sinned in pronouncing judgment upon them. Intellectually I am to some extent liberated, but from the standpoint of conscience, a feeling of guilt for this changed perspective continues to exist. Why is this the case? Mainly, I think, because the disintegration of the old beliefs and the building up of the new have not been accompanied with emotional factors as strong as those that accompanied their original acceptance.

It is this utilization of the emotions that has been behind the success of many of the sects and cults. They have learned how to melt down the conscience by intense emotions, and reconstruct it in support of many irrational, sectarian ideas. Such practices have involved many morbid and abnormal elements. But the underlying policy is psychologically sound; and if the church ever succeeds in radically overhauling the modern conscience, it will surely need to call in more assistance from emotional factors than it ordinarily has done. This may be done in the educational area, in the task of personal evangelism, and above all through the experience of worship. But to reach the highest ideal the church and the home must work in intimate cooperation throughout the entire process.

In the light of our previous discussion, may we hold that conscience is the voice of God? It is probable that this question has no inflexible answer. Certainly conscience has no fixed divine truth innately stored away to use in human decisions. It does imperiously demand that man choose the right, but it

often provides very little insight into what the right is in any concrete situation. Insofar as it counsels loyalty to the highest, it may properly be referred to as the immanent activity of God. But the moral insights through which conscience operates are subject to all the relativities of time and space. Finally, with our progress in scientific investigation

we have run headlong into the starting fact that without a highly sensitized conscience that articulates its demands in terms of an orderly society, we may be doomed to destruction. Nothing is of more contemporary importance than the development of man's conscience.

THE PROPOSED WEST COAST UNIVERSITY OF JUDAISM. Sponsored by the Jewish Theological Seminary of America.

By arrangement with the Bureau of Jewish Education in Los Angeles, the Jewish Theological Seminary of America has established a School of Education in Los Angeles for the training of teachers for all types of Jewish schools on the West Coast. It has also established a School of post-graduate studies for rabbis and teachers, giving rabbis and Jewish teachers the opportunity to pursue courses leading to the doctorate in Religious Education and in Theology. It is now proposed to supplement these schools with other institutions virtually duplicating on the West Coast the activities of the Seminary in New York, but not including any Rabbinical School. It is intended that these schools shall serve all sections of the Jewish Community, and as well the general community.

These activities will include the following:

I. *An Institute of Religious and Social Studies* similar to those already established by the Seminary in New York, Chicago and Boston. These Institutes are intended to provide ministers of all faiths the opportunity to meet together for the clarification of problems of religion affecting all of them.

II. *Visiting Lecturers* for the West Coast on Community-wide basis. The Seminary has established various series of lectures and seminars, addressed to the community at large. Thus in November, 1948, Doctor Arthur H. Compton, the Nobel Prize winner, and Chancellor of the Washington University in St. Louis, will deliver three lectures on "Science and Religion." It is intended that similar series, by eminent Americans of various faiths, will be arranged for the West Coast.

III. *A Jewish Museum.* The Seminary has established in New York at the former home of Mrs. Felix M. Warburg, 1109 Fifth Avenue, a Jewish Museum, which has proven of inestimable value in visual education regarding Judaism, both for young and old, for the community at large, as well as for Jews. The Museum, the largest collection of its kind in the world, has a sufficient store of material to supply both the West Coast and the New York Museums.

IV. *A Research Library on Judaism* and kindred subjects, including comparative religion, group relations, and the religious basis of democracy. The Seminary Library is the greatest collection of Hebrew manuscripts and books ever brought together. It contains some extremely rare and beautiful books, individual both for exhibition and study purposes. The Seminary proposes to photostat these and other books and place some of the originals

and some photostats in Los Angeles, making the Los Angeles library and the one in New York two parts of the same collection. Both would be available to scholars of all creeds. The establishment of such a library would, undoubtedly, be welcomed as a great contribution to the study of religion on the West Coast. Six hundred books and other publications have been written in the last ten years, based on studies in the Seminary library. No doubt similar results would follow the establishment of such a library on the West Coast.

V. *The Eternal Light.* It is proposed that the Eternal Light Radio Program, which is universally conceded to be a most popular religious program on the air, should originate in Los Angeles at certain periods of the year.

VI. *A school of Creative Arts,* giving courses in the Interpretation of Religion, and particularly Judaism, and Democracy, for men trained in the arts, in letters, in music, desiring such studies. It is proposed to establish courses giving talented men and women, who are able to express ideas in art, music and literature, the opportunity to attend seminars under the guidance of scholars in various fields, including Jewish literature and history, the philosophy and history of democracy, and the philosophy and history of religion, so as to enable them, if they should so desire, to translate these ideas more effectively into their art-forms.

VII. *The development of national Jewish leadership.* It is proposed that the lay representatives of the proposed institute in the West, and those in the East meet together from time to time to help plan a general, long-range program for the integration of Jewish life in America. This program is to be based on the experience of men of affairs in their own work, and on the learning of the scholars associated with the various undertakings described.

The officers of the West Coast University on Judaism are: Louis Finkelstein, president; Samuel Dinin, dean; Samuel Greenburg, provost and director; Jacob Kohn, dean of the graduate school; Rabbi Aaron Pressman, registrar. Philip S. Seman is a member of the board of governors.

A STUDY OF PROTESTANT TRAINING FOR LEADERSHIP, to extend over a three-year period of time, was recommended by the resolutions committee and voted upon by the National Protestant Council on Higher Education in its Annual Meeting in January, 1948. Areas to be included would be: Implications of Christianity for Higher Education, philosophy of Christian Higher Education, and Training of Christian Leadership.

V

A Newsletter for Children

ELEANOR STABLER CLARKE

Assistant Executive Secretary, American Friends Service Committee.

EARLY IN the war years the diversity of propaganda and the almost hysterical urge of most people to be *doing something* brought to Friends a concern for two things to be done in their own elementary education groups. First, they felt it was important for the children in their day schools and First Day Schools to learn both sides of the story of the war and that the telling and interpretation of the "other side" was their job.

Second, they felt that their children needed, just as all children did during the war, an outlet for the emotions and energies created by the times. Because of the Society's historic testimony on peace, however, it was felt that some other way must be found than the taking part in salvage drives and the selling of war savings stamps.

The logical channel for the latter was, of course, a modification of the adult service programs already set up by the American Friends Service Committee.

What then, was the best medium for this interpretation of the happenings in the world and the setting forth of service activities in which children could take part? Since there was no money for more effective methods of education, the printed word seemed to be the only answer.

Every day there came to the desk of the Service Committee eye-witness reports of suffering, stories of deeds of reconciliation, letters from those who had suffered or who had received a kindness from a so-called enemy. It was believed that these human interest accounts, properly reported and interpreted, might help to keep alive in children the truth so often obscured in news reports, that people everywhere are very much alike, that they are not "yellow beasts" or madmen, but men and women and children driven to extremes of suffering and making

suffer, of stealing and giving, of destroying and building.

So it was that in the spring of 1942 a story sheet in the form of a letter was first published. The letter, or Newsletter for Boys and Girls, as it came to be called, was in an informal conversational style designed for children's reading but even more for parents and teachers to read to children.

The career of the Newsletter as an organ for Friends' children only was short-lived. Letters from public schools and Church school teachers in other denominations found their way to the Philadelphia office of the Service Committee. They all said in effect, "We want our boys and girls to be able to think intelligently and rationally about the things that are happening today; we want them, too, to have a more constructive part in this war experience than that of collecting papers and tin cans and selling war stamps. Can you help us?" Because it was the only piece of material available at the time, the Newsletter was sent to them.

Begun first as a bulletin published "from time to time," it became a quarterly, and finally a monthly bulletin published throughout the school year. In November 1947 it was printed for the first time in 12-point school-text type, set in two columns on an 8½ x 11 page, with illustrations. With that change came two others—a small subscription charge to help defray the costs of printing and pictures, and stories written more exclusively for children's reading. In the two months following this innovation child readership considerably increased.

Woven around the factual reports that come from workers abroad are make-believe stories giving names and personalities to the people described in the more routine reports. Conversation and dramatic action are supplied

to make real the facts of the reports. Many of the stories are designed to help the child become aware of an intelligent understanding of the needs of those abroad as well as the necessity and the reasons for those who have more to share with those who have less. Simple service activities, graded to the understanding and abilities of children in fourth to sixth grades are frequently described to help boys and girls keep in mind the fact which more adult Americans are wont to forget—that there is much to be done in the field of relief and rehabilitation and that it must be done by Americans. Such activities, in so far as possible, are geared to fit into the curriculum of the public school and the church schools.

Stories that otherwise receive little attention by the press are frequently included in the Newsletter, such as an account of the victory achieved through non-violence on the day of India's freedom. Reports of wholesome interracial and friendly international experiences that do not get much space in the public press are also reported in the Newsletter to help children to realize that not all interracial experiences are riots and not all international politics are intrigue and suspicious harangue.

Children are inveterate letter writers and "pen pal" seekers and many children plead for foreign "pen pals." But for many reasons, correspondence between young children in this and other countries is not altogether desirable or practical. To help answer some of the need felt by children here to have this closer touch with other boys and girls, letters from children abroad form a large part of the Newsletter.

One of the most important and continuing

functions of the Newsletter is to help our children to recognize and become acquainted with the spiritual and intellectual gifts of those we seek to aid, and to better understand that sharing is a two-way experience.

The Newsletter is now used in many church schools of other denominations and in week-day schools of religious education. Because of this there is a repeated request from teachers for stories with a more religious "angle" or with a Scriptural interpretation. Sometimes this is done but only when it is a natural and logical method of telling a story or setting forth a truth. The Newsletter is also used by teachers and children in public, parochial and synagogue schools and rather than make the stories more desirable for some, it is felt by the editor of Newsletter that those truths which are basic in all religions will stand by themselves and any interpretation of a particular creed can be made by the teacher or parent using the stories.

In public schools the Newsletter is used in social studies and current events classes and in week-day religious education classes. Others who use it besides church schools, are Girl and Boy Scouts, Campfire Girls, and similar agencies. It is used as a part of family worship at times, in summer camps and in vacation church schools.

Accompanying the Newsletter, for those who desire it, is a quarterly "Guide for Parents and Teachers." The Guide outlines what to expect in the coming issues of the next three months, answers questions about the principle or the methods of activities, and suggests ways in which some of the activities can be carried out. From time to time it includes suggested worship materials and bibliographies.

CENTER OF RESIDUAL EDUCATION is part of the pattern of Pendley Manor, Tring, in Hertfordshire, England. During the week it serves as a community center. Trustees have rented the one hundred acres of park and gardens along with the buildings. President is Sir Richard Livingstone. Theory of the plan is "enjoy-as-you learn"; knowledge as a byproduct. From tea time on Friday evening through Monday morning forty-five people may live together for the price of thirty shillings. Discussions in groups are supplemented

with plenty of time for relaxed conversation among individuals; subjects covered include education for family life, psychology, visual education, survey of religions, drama. In a year's time more than 4000 people have participated in one or more of the community's activities. This item was reported from Community Service News, which carries a department on Folk Schools and Residual Adult Education. They, in turn, had gleaned the item from *The Community Broadsheet*, English periodical.

VI

Reading Interests of Children

MARIE RANKIN

Associate Professor of Education, Oberlin College

"THIS SEEMS to be a good book but will the children really enjoy it?" This question faces every person who would become a mentor of children's reading. We know that a book is a good book for a child only if he enjoys reading it and is thereby led further into the realm of books; it is a bad book if he comes to dislike all books because he has been compelled to read one which he finds dull.

Paul Hazard, member of the French Academy, in his *Books, Children and Men*, says:¹

Except for a few privileged persons, a few madmen, a few poets who by some gift from Heaven have understood the language of children, adults failed for a long time to grant their prayers for better and more wonderful stories. Entirely pleased with themselves, they offered the child books that represented themselves with all their attributes thrown in, their practical sense, their science, their hypocrisy and their ankylosis. They offered him books that oozed boredom, so that he was likely to detest wisdom forever; silly books and empty books, pedantic books and heavy books; books that paralyzed the spontaneous forces of his soul . . . "Give us books, say the children. Give us wings. You who are powerful and strong help us . . . but please let us keep our dreams."

Specialists in the field of children's literature now pay more attention to the children's plea than in the time of which Hazard writes if we are to judge by the great number of studies of interest that have appeared in recent years. These studies have told us much about children. We know among other things that the reading interests of children show a marked development from year to year. We know that despite wide individual

variations in taste there remain startling similarities in children's interests at certain ages. We know, too, that some of these common interests change from decade to decade though many of them remain constant. It is these fairly constant age interests common to many children that we wish to catalog in this article. We do not propose these age norms as absolute or as applying to all children but they should serve as a useful chart for adults to steer by in helping children find next steps in reading.

The youngest child, even before the age of speech, can savor one of the continuing joys of reading, recognition of the familiar. Perhaps pictures in a catalog or a magazine will provide the recognizable objects of his bright new experience. It is a little triumph for him to "find the doggie," a pleasure and comfort like meeting old friends. As long as he goes on reading, at whatever age, he will find a special joy in discovering on the printed page something he has met before.

While the child is learning to walk and talk and to manage his body, he is quite the center of his own universe. He is interested in simple stories about himself or a child just like himself, doing the very same things he does every day. Lucy Sprague Mitchell in her *Here and Now Story Book* shows how the story teller can use the immediate sequence of events in the child's life to make a wholly satisfying "story." This delight in finding himself or, for a special thrill, his own name in the center of a story continues all through the pre-school years. A group of five year olds can be held spellbound by Mrs. Mitchell's Grocery Man story, if one after another each child hears his mother's name in the series of telephone orders.

The structure of Mrs. Mitchell's story illustrates another qualification in the satis-

¹p. 2.

Quoted with permission of The Horn Book, Inc., Boston.

factory story for young children. There is no plot in the usual sense of the word but incidents are strung together like beads on a string, all of about equal importance. The four and five year olds can take more complex "plots," it is true, but for them a simple adventure, a slight problem, a surprise, always ending happily, seems more pleasing.

The young child is fascinated by the sound of words sometimes when there is nothing in the text that he can understand. A technical treatise may serve just as well as a child-like story when the baby first says, "Read to me." The sound of the adult's voice is quite enough. The swinging cadence of nonsense rhymes or recurring jingles in folk tales challenge the older preschool child to recite them with the reader. The three, four and five year olds will take an immense amount of repetition: words, incidents and refrains within a story or the same old story over and over again. These qualities, repetition and the sound of words, come together in Gertrude Smith's successful story for four year olds, "Arabella and Araminta." The adult reader soon finds it boring but to the four year old it is wonderful. "Arabella was four years old and Araminta was four years old. Arabella had blue eyes and yellow hair and Araminta had brown eyes and yellow hair . . . Arabella lived in a white house on a green hill and Araminta lived in a white house on a green hill. (It was the same house of course, you know, and the same hill you know, for Arabella and Araminta were little twin sisters) . . . And one day Arabella ran way down the hill . . . and Araminta ran way down the hill . . . And Arabella picked a poppy, and Araminta picked a poppy, and Arabella picked a poppy, and Araminta picked a poppy, and Arabella picked a poppy . . ." This repetition goes on long after the adult finds it unbearably monotonous but the three and four year olds take it simply as a good story. By the same token, five year olds will ask over and over again for a favorite story like *How Spot (the kitten) Found a Home*, and seem to relish it anew each time.

To the youngest child stories about himself are most interesting but as he grows he becomes less self-centered and his horizons

widen. Until the age of six, however, three subjects can be counted on to cover the field of his special interests, stories of children having experiences similar to his own, stories of pets or toys perhaps slightly personified, and stories of trains, planes or "things that go."

Children seldom find stories of the unusual or exotic pleasantly exciting until they are rather well acquainted with their own world. The two or three years around the age of eight seems to be the golden age for fairies. The real world has been magic until about this time. As they become aware of natural explanations for this "magic" the fanciful tale may serve to keep some of the wonder of the former illusion. Some children do not need fantasy at this age but read on in realistic stories or even highly informational material. Stories of children living in long ago times and faraway places may supply the challenge to the imagination for some that fairy stories supply for others. It seems, however, that throughout childhood and early adolescence the truly accepted story about children in other lands must have a core of feeling or adventure that is common to young American readers themselves. This is perhaps well, for we do not want our children to think of social or ethnic groups other than our own as queer or essentially different human beings. Would that all contemporary writers of children's books fully realized this need of children to identify themselves with real characters that are not queer or wholly exotic!

Another phenomenon we can expect about the time children are eight years old is the beginning of a divergence between boys' and girls' reading. This difference in interests becomes clear cut in the early teens. To what degree the difference is due to social pressure or adult expectation it is impossible to say, but certain we are that it exists. At about 8 years of age girls are likely to be drawn to stories about girls and home life while boys prefer stories with heroes of their own kind with an admixture of horses, dogs, cowboys and such. Girls will also enjoy these rather virile subjects but conversely one cannot imagine a ten year old boy enjoying a "girls'

story." This difference and similarity remains true as children grow older, for while young teen age girls will often read so-called "boys' books" there are certain books that are essentially "girls' books" and you will never catch a boy reading these. Girls may find their own yearnings reflected in Helen Boyleston's *Sue Barton, Student Nurse*, or identify themselves with real heroines in such biographies as Helen Farris' *Girls Who Did*. Boys on the other hand fancy themselves as the dauntless heroes of Howard Pease and Stephen Meader's books. Of course there are many books which are universal in appeal at these ages: historical tales, mystery stories, books about animals, all liked by both girls and boys.

Dale Zeller in his study² of junior high school pupils, interests in reading calls attention to the need for more "humor of funny incident" in reading materials intended for both girls and boys of this age. "Action" in stories which he defines as a combination of strenuous adventure, combat and intense rivalry seems to attract boys to reading while its presence may repel girls of the same age. Studies also show that girls are ready for tales of romance before boys and at the same time like stories of home and school life and of careers into which they soon may be going.

Changes in interest continue throughout the high school years. A comparison of the books most frequently read by freshmen in high school with those frequently read by seniors is interesting and shows the shift to adult literature. The New York City Association of Teachers of English found that freshmen prefer such classics as *Tom Sawyer*, *The Call of the Wild* and *Little Women* while seniors read contemporary and adult literature such as *Gone With the Wind* and *Anthony Adverse*. Both boys and girls show relatively little interest in non-fiction for leisure reading at this as at all ages.

Most studies agree that there is a decline in amount of reading with increase in age after the twelfth birthday. It is true that

this is a time when interests broaden and reading must compete with pressing social and sports interests which fill much of a normal adolescent's leisure. It is to be hoped that "required reading" does not add to this decline.

Children may have rather definite ideas as to their own likes and dislikes in literature but it still remains for adults to open up to them the rich stories of available reading beyond what they know to ask for. Our question is not so much whether one kind of reading is better fare than another but whether the child will find in books an ever-increasing satisfaction of his needs and drives. May Hill Arbuthnot in her recent book, *Children and Books*, states it fittingly:

"We must find books which help the child understand his own world today, and sometimes books that help him escape from today by going back to times that were simple or more understandable. We must find stories as realistic and homey as a loaf of bread, and others as fantastic as a mirage. Above all, to balance the speed and confusions of our modern world we need to find books that build strength and steadfastness in the child, books which develop his faith in the essential decency and nobility of life, books which give him a feeling for the wonder and goodness of the universe."³

These are his "wings," his "dreams." These are the books he wants.

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²Dale Zeller, *Factors of Interest in Reading Material for Junior High School Pupils*, Bureau of Publications, Teachers College, Columbia University, 1941, p. 73.

³p. 564.

Quoted with permission of Scott, Foresman and Company.

VII

Children's Work Around The World

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CHILDREN'S work around the world cannot be treated fully in this presentation. The scope of the subject is beyond me and the space allotted to this article.

The idea of one world is born of desperation. We can't help ourselves. Twenty years ago a noted scientist prophesied "Science will force brotherhood upon the world." That time is here. How few of us qualify for today's leadership needs! One world is in those people who think no longer in terms of my country and your country; my people and your people — but my world.

As we plan for children we must recognize the oneness of a task around the world. This concern is being vocalized today in behalf of children in a variety of ways, both secular and religious.

A few years ago a number of persons concerned with the Christian education of children were called to meet with persons from other countries under the auspices of the World's Sunday School Association to consider needs and opportunities of "around the world planning in behalf of the Christian nurture of children." After that came a meeting at Buck Hill Falls in March 1947 when representative children's workers from China, Africa, India, South America, United States, the Philippine Islands shared with each other basic concerns and needs for children's work in their particular areas.

Then for two of the children's workers who attended that meeting there came a trip across the Atlantic. A week at the meeting of the World Council of the World's Sunday School Association, (name is now changed to the World Council of Christian Education) and then an invitation to share thoughts with children's workers at the recent meeting of the International Council of Religious Edu-

cation and now with you through the pages of the Religious Education Magazine.

I am provincial. It is not easy to think beyond my family, my church, my community, my United States. It is extremely difficult to see through the eyes of those I do not know. Failure to see through eyes of others may be either humorous or serious. At the Birmingham meeting we laughed when someone queried, "What's a docket?" but my provincialism received a stab when a person from a far distant place challenged the title of our International Council of Religious Education with "What do you mean International, we're not in your Council." Two or more nations are working together in the Council yet we may be presumptuous in thinking that the Council of Religious Education which represents the smallest population unit of the world should be called the International Council.

With this limited introduction, I present for your consideration three facets of children's work around the world,

- 1) The world
- 2) Secular organizations working in behalf of children
- 3) Religious organizations working in behalf of children

The World — view it from several angles. Look first at population figures. Approximately 2,150,959,919 persons in our world. Of this number the United States has 140,386,509 and Canada has 11,506,655 people, together we have 151,893,164. In round numbers the USSR has 45,000,000 more than Canada and the United States combined, Africa has 7,000,000 more people than the United States. Asia, (excluding Russia) has almost six times as many people as the United States and Canada together.

We of the United States and Canada looking at population facts need to see ourselves more objectively. In the eyes of the world we are a minority group.

Thinking on the religious population of the world we need also to develop more understanding. Last year I attended the meeting of the North American section of UNESCO. I wanted religious groups represented on UNESCO. By religious groups I thought of those representing the Jewish and Christian tradition. But the people of that tradition are again a minority in religious groups. It is estimated that the total Christian population of the world is approximately 592,406,542 people. The Mohammedan population is approximately 220,978,848 people, Jewish, 15,753,638, other religious groups approximately 1,400,000,000. To grasp children's work around the world we need to see Christianity in relationship to these groups. We need greater understanding of the motivating drives of other religious groups. Recently the world stood in silence at the death of a great Hindu, one of the greatest persons who has lived since the time of Christ. Can we know a oneness with him and all those who approach God through or in Gandhi's way?

Again in stretching our minds around the world let us think on the literacy situation. In the early days of our country learning to read and write was the concern of individuals. In time the state accepted responsibility for education of children. A story is told of a bachelor of early days who refused to pay taxes for the support of schools which educated other people's children. The state informed him that the welfare of those children was essential to his wellbeing.

The time has come for a world view of educational needs and opportunities. It isn't enough that the children of Canada and Mexico learn to read. Children of the world are one with each other. The privileges of a few must become opportunities for all.

Literacy for children in China and Africa is as necessary for peaceful living in tomorrow's world as literacy of the child going to school in your own community. With Eugene Debs we must say on a world wide

scale, "I recognize my sympathy with all human beings and am not one bit better than the meanest of earth; while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison, I am not free." While there is an illiterate child in the world we are not a literate people.

There is another angle to this world view which we "who were not bombed" must recognize. Prof. Hamilton of Selley Oak Training School speaking at the World Council meeting at Birmingham brought it to us when he said, "We are dealing with a generation of children who have never known" what it means to be secure. They know only the uncertainty of change." The reader needs only to pause to think on what war has done to children: home and loved ones, friends and relatives lost or destroyed; every degree of hunger, including starvation; untold suffering; stealing a virtue; killing an heroic deed, to develop qualms about tomorrow.

Millions and millions of crippled, hungry homeless and orphaned children of today are to become the leaders of tomorrow, the parents, the state and community leaders, the diplomats — national and international leaders.

The pitiable conditions of many children of our own country make them one with even the suffering children of the world. From a report "Our Children and a Christian America" by the United Council of Churchwomen we note,

Less than half of our 45 million children under 18 years of age (rich and poor) have the combined advantages of proper homes, health and education to meet their needs as growing persons and to prepare them for adequate citizenship.

1 child out of 10 comes from a broken home.

If the present rate of commitment continues one out of every 20 children born each year will spend time in a mental hospital.

If present conditions continue, about 250,000 children will come to the attention of the juvenile courts during the coming year.

Thousands are the children of migrant

workers moving from place to place (children as young as 6 years are found working!)

The mortality rate for Negro babies is 60 per cent higher than that for white babies.

In nearly every state children are detained in jails where they are exposed to bad conditions. Sometimes children of 8 and 9 years are exposed to these conditions.

More than half of the children of the country (Protestant, Catholic and Jewish) between the ages of 5-17 receive no systematic religious instruction.

About half our children lived in families whose income was less than \$1,000 in 1940 (a year of relatively high incomes.)

We pride ourselves on the ability to understand and provide elemental needs for food, shelter and security. These are universal needs which must be met universally for they are as basic to group development as they are to individuals. As we try to understand psychological needs of individual children so we must see the psychological needs of children of the world. We must make privileges world wide.

Christians of the United States and Canada need to develop a deep sense of humility and penitence. We are like the man in the parable who seeing his wealth built bigger barns while his neighbors were in need.

Some Secular Organizations and Children

The second facet of children's work around the world is that revealed through work being done by secular organizations in behalf of children. Although the list of such organizations here given is not all inclusive it is thrilling to discover some of those activities in the secular field in behalf of children around the world.

National Union for Child Welfare

43 Quai Wilson, Geneva, Switzerland

The Union for Child Welfare was organized in 1920 to aid child victims of the First World War. Prior to 1946 it was known as "Save the Children Fund, the International Union." It is now a federation of private child welfare organizations representing 32 countries (summer of 1947).

Each of the organizations participate in relief work for children in various countries. The Union aims to bring relief, assistance, protection to all children regardless of race, nationality or creed as required by the Declaration of Geneva.

The text adopted as the Declaration of Geneva at the Save the Children International Union on February 23, 1923 and by the Fifth Assembly of the League of Nations on September 26, 1924 is as follows:

"By the present Declaration of the Rights of the Guild, commonly known as the Declaration of Geneva, the men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

- I. The Child must be given the means requisite for its normal development, both materially and spiritually.
- II. The Child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.
- III. The Child must be the first to receive relief in times of distress.
- IV. The Child must be put in a position to earn a livelihood and must be protected against every form of exploitation.
- V. The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men."

The pamphlet "Children and War" a compilation of the documents presented to the delegates to the Conference for the Reduction and Limitation of Armaments in 1932 are as basic to our day's thinking as the day in which they were written.

"International Child Welfare Review" is published by The Union four to six times a year in English, French and Spanish.

The United Nations even in this early stage of development has developed important committees to consider the relationship of children to world peace, through the medium of education and the provision of elemental, physical needs.

United Nations Educational Scientific and Cultural Organization popularly called UNESCO is based upon the fact stated in the preamble to its constitution,

"that since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

Every worker with children will want to know about UNESCO and its efforts in behalf of educational understanding between peoples, as told in the following available from the U.S. National Commission for UNESCO, Department of State, Washington, D. C.

UNESCO and You

UNESCO in Action, Report of 1947 Summer Seminar in Paris

The World Programme of UNESCO

UNESCO: 1948 Programme

United Nations,
International Children's Emergency Fund
405 East 42nd Street,
New York 17, N. Y.

The International Children's Emergency Fund of the United Nations was created by the General Assembly of the United Nations in December 1946. Because of limited resources, ICEF's initial program is basically one of providing special protective food-stuffs to meet the serious condition of malnutrition among children in the war-ravaged countries. A small part of its resources is being used to provide medical supplies of a type to assist governments in developing child-health projects of immediate importance and lasting value. Eventually, ICEF hopes to furnish aid in the form of shoes and clothing. The resolution of the General Assembly provides that the Fund shall consist of any assets made available by UNRRA or any contributions obtained from governments, voluntary agencies, individuals, or other sources.

The Commission for International Education Reconstruction
744 Jackson Place, N.W.
Washington 6, D. C.

The Commission aims to inform the American people through appropriate organization of the educational needs of youth

and adults in the devastated countries and to provide ways of assisting those groups. Their publication the *CIER Handbook*, (first and second editions) gives a fairly complete list of organizations with program for international educational reconstruction. Their *Going to School in War Devastated Countries* indicates some of the problems involved.

The Association for Childhood Education
1201 Sixteenth Street, N.W.
Washington 6, D. C.

In their plan of action for 1947-48 the Association has included a section on international planning. Their book, *Modern School Practices* interpreting significant teaching and learning experience has been developed for around the world use with caption pictures in six languages. Their November-December issue of *The Branch Exchange and Childhood Education*, their magazine, highlight phases of their program related to children everywhere.

The Junior Literary Guild
9 Rockefeller Plaza
New York 20, N. Y.

The editorial board of the Junior Literary Guild endeavors to include among their selection each year books that bring true understanding of the boys and girls in other lands. The editor of the Guild writes, "We have Junior Guild members literally around the world. Before World War II we had members in 36 countries. Now these international members are again coming in. Before World War II the majority of letters seemed to come from American children of business men or missionary families. Now the majority have what might be called native names. Apparently parents are subscribing to Junior Guild as part of their children's learning of the English." *Young Wings* is their monthly publication.

One World United Through Books, Inc.
551 Fifth Avenue
New York 17, N. Y.

Through the Treasure Chest Campaign books are sent to devastated countries in Asia and Europe.

World Education Service Council, Inc.
2 West 45th Street
New York 19, N. Y.

Created in 1945 by prominent educators as an agency to promote international co-operation and friendship through realistic activities and projects, the Council has developed a very interesting feature known as "World Festivals for Friendship" for which they have prepared a pamphlet of suggestions.

So we might continue with other secular projects in behalf of children of the world. Those interested will find a listing of 300 such organizations including some religious ones in the second edition of the CIER Handbook mentioned above.

Some Religious Organizations and Children

The third facet of children's work around the world is that carried on by religious groups which report is here limited to Protestant Christian activities.

"Am I my brother's keeper" has been one of man's eternal questions. Up to the twentieth century the query was answered chiefly by the church's doing for someone. Today it must prompt a spirit of *doing with them*. Our church's activity beyond the national boundaries even now is too much of *doing for* rather than *with* people of other lands. Protestant Organizations working in behalf of spiritual and material welfare of children are listed below.

The World Council of Churches
17 Route de Malagnou
Geneva, Switzerland

New York Office: 297 Fourth Avenue
New York 10, N. Y.
Midwest office: 203 N. Wabash Ave.
Chicago 1, Ill.

The World Council of Churches is in the making. The plan to form a World Council was conceived in 1937, but the organization will not take place until the coming World Assembly of Churches in Amsterdam. In the meantime plans are projected by the Provisional Committee. Through the Department of Reconstruction and Relief the World Council's chief ministry to children is through material relief and spiritual reconstruction of adults especially pastors. The World Council will represent a fellowship of 134 Protestant and Orthodox Churches in 39 countries.

International Missionary Council
156 Fifth Avenue
New York 10, N. Y.

This represents twenty-six national councils and conferences such as: National Missionary Council of Australia; Société Belge de Missions Protestantes au Congo; Confederação Evangélica do Brasil; National Christian Council of China; Cuba Council of Churches; Finnish Missionary Society; London Missionary Society; National Christian Council of India, Burma and Ceylon; National Christian Council of Korea; Committee on Cooperation in Latin America; Philippine Federation of Evangelical Churches; Christian Council of South Africa; Swiss Missionary Council.

The Committee of the Council meeting in Whitby, Ontario, Canada in 1947 reaffirmed the functions of the Council as set forth in the constitution emphasizing the primary function as "the active encouragement of an expectant evangelism. To this end the Council will direct all its activities and, more particularly, will seek in every way to strengthen the Christian councils of the various countries in the service of their churches:

First, by thorough exploration of those questions which relate directly to the mission and expansion of Christianity in the world and by seeing that the discoveries shall be made widely known and, as far as may be, effectively used;

Second, by stimulating every effort towards a more effective coordination of the different agencies working for world evangelism, and to this end promoting the formation, when necessary, of new Christian councils, the while particular regard is given to the purpose and activities of the newly organized World Council of Churches, as well as to the continuing pioneer functions of various missionary bodies;

Third, by so demonstrating in its own life and activity the reality of a universal fellowship as to forward the pursuit of justice and peace in international and interracial relationships;

Fourth, by resolute endeavor to create a public opinion in every country which will enforce a genuine and full freedom of religion which includes both liberty of worship and the right to educate and persuade;

Fifth, by calling from time to time, as

shall seem fit, conferences which will promote a deeper understanding of and inspire a greater responsibility for the unfinished task of world evangelization;

Sixth, by publishing The International Review of Missions and such other publications as shall in the judgment of the Committee best contribute to action in accordance with the objectives of the Council."

Foreign Missions Conference of

North America
156 Fifth Avenue
New York 10, N. Y.

This conference represents 123 mission boards and societies in the United States and Canada, representing 30,000,000 Protestant Christians cooperating in the World Mission of the Church. This organization provides opportunity for consultation of boards; co-operation in planning and united action when needed; administration of joint projects where boards desire; cooperation with other nationwide interdenominational organizations in the United States; cooperation with twenty-five similar groups in other lands which, with the Foreign Missions Conference, constitute the International Missionary Council.

Church World Service: (Correspondence address)

37 East 36th Street
New York 16, N. Y.

Receiving Centers—New Windsor,
Maryland

Richmond, California, 1145 S.

10th Street

101 Pine Street, Dayton 2, Ohio

236 Beacon Street, Boston 16, Mass.

21-21 44th Dr. Long Island City 1,

New York

7110 Compton Avenue, Los Angeles
1, California

2247 E. Marginal Way, Seattle 4,
Washington

510 Elm Street, Webster Groves,
Missouri

740 Esplanade Avenue, New Orleans
16, La.

This agency is the channel by which Protestant Churches of America work together in the field of overseas relief and reconstruction. It is constituted by the Federal Council of Churches of Christ in America, the

Foreign Missions Conference of North America, and the American Committee for the World Council of Churches. Cooperating Protestant denominations and The United Council of Church Women appoint to its board. Leaflets such as *Your Gift Goes Further Through Your Church*, *Do You Want to Help* and *Youth Shares with Youth* suggest where help is needed and dramatize the need, giving suggestions for projects and addresses of the receiving centers. Money goes farthest as food, etc., can be bought wholesale at the nearest port and shipping charges held to a minimum. Several interesting projects have been planned especially for children. *Church World Service News* reports current activities for adults.

American Friends Service Committee

20 South 12th Street

Philadelphia, Pa.

Through its Committee on Educational Materials for Children the A.F.S.C. is making a significant contribution to children's work both here and abroad. Their *Newsletter for Boys and Girls*¹ reports to children projects and stories about ventures in brotherhood. This Newsletter is to children what Church World Service News is to adults. Displays of drawings and toys from children in other lands are available.

And now because of my visit to Birmingham and recognizing the need for strengthening the work of Christian education around the world, I would give in more detail the work of the World Council of Christian Education, formerly called the World Sunday School Association.

World Council of Christian Education

156 Fifth Avenue

New York 10, N. Y.

The World Council of Christian Education is composed of 62 national, interdenominational groups such as: National Council of Evangelical Churches in Mexico; Philippine Committee of Christian Education; Bible Lands Union for Christian Education; Confederation of Evangelical Churches in Brazil; Committee on Christian Education, Association of Evangelical Churches in Puerto Rico.

¹Reported in this issue, pp. 145 ff.

The work of the World Council is carried on by two administrative committees, the British and the North American.

Detailed reports of the work of these administrative committees as well as the reports of the delegates to the Birmingham Conference have been included in the total report of the Conference, entitled, "World Cooperation in Christian Education," available from the New York office.

The scope of the World Council of Christian Education is revealed in the purposes of the Birmingham meeting which were as follows:

1. World-wide Fellowship in Christian Education

To develop, through association in worship, thinking and planning, a stronger sense of fellowship in the common tasks of Christian education.

2. Nation-wide Service in Christian Education

To enable the delegates to draw upon the experience of all parts of the world in formulating plans for advances in cooperative service in their respective countries or other similar enterprises.

3. Regional Service in Christian Education

To formulate plans for cooperation among the forces of Christian education in each major region of the globe, such as Europe, Bible Lands and North Africa, Equatorial and Southern Africa, the Western Hemisphere, and Asia.

4. World-wide Service in Christian Education

To formulate plans for future services by the World's Sunday School Association to the Christian forces throughout the world.

To develop this fellowship and world-wide understanding, the World Council brought together approximately 100 representative delegates from the 62 national and interdenominational agencies.

Reports of these representative delegates revealed problems common to all who are concerned about Christian education around the world. Some of the basic needs related to work with children are:

1. *The need for indigenous literature*, books, pictures, song books and story papers.

It is impossible for those of us who can travel thousands of miles and continue to speak and be understood in the same language, to grasp the difficulties faced in some countries because of the many dialects. Listening to the needs for indigenous literature I felt one of the sins of our denominationalism. We in the United States and Canada spend huge amounts in the development of curriculum. Can we not unify our efforts here and share some of our planning personnel with other national groups.

Chester S. Miao interpreting the needs for Christian literature said,

"Those of us who come from the younger churches are familiar with the cry for better literature; it is a cry largely from those engaged in Christian education, missionaries as well as nationals, who feel dissatisfied with the existing literature, and yet are incapable of doing very much creatively about it themselves.

In the old days when many of us were pupils in Sunday schools, we studied the International Uniform Lessons. However, as different national units have become more and more conscious of their respective cultural and social heritages, there has been a growing dissatisfaction with the old scheme. The new demand is for each national unit to prepare its own material in accordance with its own spiritual and moral needs. This is not simple and easy. Literature for Christian education cannot be produced in large quantities overnight like sausages, entire tasks cannot be undertaken by one or two persons in an office detached from the operating field, no matter how well grounded they are in the principles of curriculum-building. No literature in Christian education can be called truly indigenous when it fails to take into consideration the cultural heritage of the people and the present-day moral and social conditions of the country. Too much emphasis must not be placed upon the indigenous aspect at the expense of the Christian aspect of the literature."

2. *Training of Leaders.* Here again the educational forces of the United States and Canada must develop wider concerns for Christian service. At the same time the In-

ternational Missionary Council and the Foreign Missions Conference may want to deepen their concerns for educational aspects of the evangelistic efforts.

3. *Requests for an Effective Program* in the relationship of the church and home as they work together in the Christian nurture of children.

Professor Novotny from Czechoslovakia stirred our thinking with his personal testimony when he said,

"Allow me to confess thankfully that it was in a Christian home in which I had the privilege of growing up, and which led me to the Sunday school and into the field of theology. In our little country town, the only means of religious education were the family prayers and the Sunday school organized by my father. Our home was, in fact, a church, such a church as there was in the house of Priscilla and Aquila at the time when Paul wrote his letter to the Romans."

In stressing the importance of the Christian home for the religious education of children he emphasized three basic facts, namely

"Religion hardly arises among children having no opportunity to taste parental love and to reciprocate this love. It is very difficult for a child to conceive of God as Father, if his earthly father has not been a Christian father. The first religious crisis arises with children about their sixth year when they discover—and they are bound to discover it—that their parents are by no means omnipotent, omniscient, morally perfect, omnipresent, and everlasting. Happy the child who notices that his parents are adoring a still higher Deity than they themselves are in his eyes!"

4. *A deeper understanding of children as persons* and their place in the total fellowship of the church group and the way in which they can be helped to grow in Christian nurture.

Several of the delegates in the functional committee on children's work said, "We're doing children's work but we really don't know much about it, or children." A few of the delegates to the Conference were specializing in children's work in their own country.

The report of the Committee on Children's Work indicates possibilities but implementa-

tion is more difficult. The report was as follows:

"Recognizing the importance of the impressionable early years of a child's life (the Committee defined this group to include children up to approximately 12 years), and the need of Christian teachers and educators of this age group for guidance and fellowship, we urge that the World's Sunday School Association establish a department of children's work and provide full-time staff service in the field of children's work. Among other things, this department should become a center for the exchange of information and materials on children's work for all countries and find ways to channel this information into the hands of children's workers.

We recommend that mission boards and national Christian councils make greater effort to train children's workers (nationals and missionaries) by

A. Providing opportunities for further study in their own countries or abroad; (such study to be practical, including participation in workshops, laboratory training schools, or colleges.)

B. Encouraging visits of children's workers from other countries for consultation and program assistance.

C. Requesting that specialized children's workers be included on commissions invited to visit a country.

D. Securing, as soon as possible, a full-time staff person, with specialized training in children's work, for each national Christian council.

E. Developing an adequate file of those responsible for children's work in the area, and making that information available to the department of children's work of the World's Sunday School Association.

Although all world-wide organizations related to the church are doing considerable work with children it is regrettable that none have seen the need of including on their staff one person with major responsibility of planning in behalf of children. Protestant religious forces have not yet recognized the significance of these early years. Financially, returns are made from youth and adults. Few organizations have learned to subsidize work in behalf of children who cannot pay for the program provided. On a world-wide scale as on the national scale the work with youth

and adults has been given priority over work with children.

What Shall We Do About It?

It is thrilling to think in terms of the world and world-wide planning but such planning is meaningless unless "we begin at home." In France, last summer, while discussing with young people some of the things which might be done for world brotherhood, one young woman said with conviction, "Of course you can begin at home." On further questioning she added, "From all I read and hear America is not the happiest place for a Negro. I should think if you wanted to do something for world brotherhood you would begin at home."

We must "begin at home" with a concern for the development of the whole child. Our plans must include every child regardless of race, color or creed. That concern which begins at home must then reach out to other children in far distant countries, until the day when the Declaration of Geneva will become the right of every boy and girl.

In the second place *we need to see ourselves through the eyes of others.* America is a land of milk and honey, but viewing it as an outsider one gets the impression of a

people who have a superiority complex and a selfish concern for only themselves. In talking about the Marshall Plan some of the young people of France said, "We wish we could be sure that you were helping us because you like us and not because you were afraid of communism." I too wished that our motives were pure but I knew I was wrong.

In the third place religious groups *need to seek out the secular groups working in behalf of children everywhere*, such as UNESCO, Association of Childhood Education and others. Through religious and secular organizations we can come to know our oneness with people everywhere, especially those who make up the Christian fellowship.

In the fourth place world-wide religious organizations should find a way to strengthen their work in behalf of children—the whole child.

I close with a comment of a delegate to the Birmingham Conference, who said, "We speak many languages, but we have one task." This oneness was felt one morning at Birmingham when in our devotional period we prayed the Lord's Prayer each in his own language. "Our Father" knew no national boundaries.

NEW RESEARCH FOR OLD AGE is being launched by the Loyal Order of Moose, through appointment of a National Advisory Council for Research in Gerontology for the Loyal Order of Moose's City for the Aged near Jacksonville, Florida. Members of the Council include old age experts from over the country; Dr. Allan G. Brodie, Dean, University of Illinois College of Dentistry (anatomy and orthodontia); Dr. Anton J. Carlson, University of Chicago (pathology); Mr. Louis J. Haas, director, Men's Therapeutic Occupations, New York Hospital, White Plains, New York (occupational therapy); Dr. George Lawton, consulting psychologist, New York City (general gerontology); Dr. S. L. Pressey, Ohio State University (psychology of aging); Dr. Martin L. Reymert, director, Mooseheart Laboratory for Child Research (psychology); Dr. N. W. Shock, chief of the gerontology section, Baltimore city hospitals (general gerontology).

Seventeen years ago the Loyal Order of Moose established the Mooseheart Laboratory for Child Research, whose services were utilized by national scientific bodies, universities, and individual workers. It is now hoped to render a similar service for the aged, and to make Moosehaven a model for the country in care of the aged.

Dr. Martin L. Reymert, Mooseheart, Illinois, can be addressed for further details.

INTERGROUP AND INTERCULTURAL EDUCATION will take a new long stride when Columbia University's Teachers' College next fall begins a new program of education, financed by a grant of \$125,000 from the National Conference of Christians and Jews for five years. Herbert L. Seamans, director of the commission on educational organizations of this agency says: "It will be the most fundamental and important development yet undertaken in the field of intergroup education." Main needs to be met, according to Dr. Hollis Caswell, associate dean, are: the preparation of competently trained leaders for schools, colleges, church, industry, labor and community agencies, and the expansion of research and experimentation of inter-group problems on a professional basis. The leadership and research aspects will be Columbia's concern. All resources of Columbia, New York School of Social Work, and Union Theological Seminary will be used. Work will be organized on an inter-divisional basis with a full-time coordinator and a faculty committee made-up of a sociologist, psychologist, and an anthropologist. Schools and agencies selecting students for this program will be encouraged to send two or three or more people as a team who can later return together to their own places of work to continue research and study.

EVANGELISM AND THE Educative Process

A Symposium

Evangelism is at the center of religious education. Likewise, the educative process is at the core. So when evangelism and the educative process are put together an important topic is being considered.

At the Annual Meeting of the International Council of Religious Education in February of this year two of the Advisory Sections—the Professors and the Research—combined their programs and considered "Evangelism and the Educative Process." Many of the members of these two sections are also members of the Religious Education Association. The articles which constitute this symposium were presented at this joint meeting and were rewritten for this journal.

We regret that space does not permit the printing of all of the articles on this topic which are on hand. More will be published in the next issue.

To each of the writers of these papers we are grateful.

Editorial Committee.

I

The Educative Process In Evangelism

EDNA L. ACHESON

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TWO RECENT pamphlets contain a special discussion of Evangelism. One is the statement issued in 1946 by the Commission on Evangelism of the Federal Council of Churches and the other is a discussion of Evangelism by Dr. William Hocking of Harvard found in the Colgate-Rochester Divinity School Bulletin for October 1947.

In the Federal Council pamphlet evangelism is defined as "The presentation of the Good News of God in Jesus Christ so that men are brought, through the power of the Holy Spirit, to put their trust in God, accept Jesus Christ as their Savior from the guilt and power of sin; follow and serve him as their Lord in the fellowship of the Christ and in the vocations of the common life."¹

Though Dr. Hocking gives no definition

of Evangelism in his article he does suggest the fundamental motive of evangelism when he states: "Let us consider the fundamental motive of evangelism everywhere namely—the lostness of the world and its salvation—for these terms, theological as they are, are quite as pertinent to the situation of the human race today as they ever have been. Compassion for lost men has been the motive of all great renewers of religion, as it was the motive of Jesus himself. If we say that men are lost when they are without a guide, without certainty, without an inner peace, without a sure direction of action then that motive has lost none of its force during the years."²

It is with this fundamental motive that Dr. Hocking suggests—this lostness of in-

¹Evangelism: Federal Council of Churches March 1946, p. 5.

²The Bulletin, Colgate-Rochester Divinity School October 1947, p. 7.

dividuals and groups and the need for salvation for them — that this article will deal as its discusses "The Educative Process in Evangelism."

Many Kinds of Lostness

In dealing with this question it is necessary to point out that there is no one great pattern of lostness for which one wholesale panacea of salvation can be found. There are individual differences in integration. There are anxieties and fears and guilt in some individuals which cause a spiritual sickness which can be helped only by treating the individual as sick.³

Some of the questions which must be asked as one considers this lostness are: Is lostness connected with some "original sin" over which man has no control except by some releasing power "from God through Jesus Christ"? If so, does the releasing power come in and of itself? Through verbalization? What aspects of experience are connected with it? Does it further a healthy release to point out, as some theologians have advocated, that all evidence of struggle against the "civilizing process" is evidence of a state of sin? May youth be guided so less releases are necessary? Or does the most meaningful experience in salvation come from some overwhelming crisis in which one is convinced that he is so alienated from God that there is no health apart from God through Christ? And what do those terms mean to individuals and groups so convinced? When one discusses salvation what does one mean?

This article will deal with only one small aspect of these problems about evangelism. It will trace in some detail what guidance (i.e. what the educative process implies) can be given to foster a balance in personality so that the individual can function in light of his growing ideals. It will also give a group case study to show how many problems the teacher of religion must face if he is to help

youth achieve some sense of direction opposite to lostness.

Essential Factors in the Educative Process

What are some of these basic educative processes for evangelism? How are tensions created within an individual? How are they released? When a child is born he has certain physical needs. They include the need for food getting, for food taking, for urination, for defecation. These physical needs define the first goals of the new born infant. The goals at this level are amoral. What happens to them and how the child reacts to the guidance, which his mother and the other personalities in his environment gives is basic to the child's attitude toward himself, toward others, toward his feeling at home in the universe, and toward God. The infant discovers that there are certain environmental demands which the parent, because he is conditioned by the culture of which he is a part and by his emotional and valuational experiences in connection with it, makes. In our country, in contrast to the peasants of Egypt, for example, the time comes when the baby must learn to control his bowel movements. If this learning is too forced; if the dissatisfactions are not compensated for by a mother's love which the child can feel; if the child is reprovved and punished too severely for a normal interest in the elimination process; if the parents are not patient so that the child gradually realizes and accepts the fact that he is substituting a more permanent satisfaction for a transient one; egoistic reactions of a negative sort may be produced. Fears, anxieties and hatreds which the child may push into the unconscious may come about and a sense of insecurity with serious complications follow. All this may set a troublesome pattern for the future. What the teachers, parents, church school or community leaders do in directing this child in relation to the growing civilizing processes then determines whether there is a tension struggle with attitudes difficult to direct toward a peace within and a loving relationship without or whether the child will grow gradually toward a balanced control of his impulses — a con-

³The article by Hazen Werner in the Spring 1946 number of *Religion in Life* called *Maladjustments and Salvation* deals very interestingly with this aspect of Evangelism. See also Prof. David E. Roberts: *Theological and Psychiatric Interpretations of Human Nature* in *The Journal of Pastoral Care*, Winter, 1947.

trol which gives the basis for excellent intrapersonal relationships.

The first essentials in the educative process for evangelism then begins at birth.

Physical needs are paralleled by social needs. These influence goal seeking, too. They include the need for affiliation, for love, for nurturance. Their intensity varies in children. They are also positive goals on which one may build. As the goals set by these social and physical needs are being met in either a satisfying or frustrating way certain individual egoistic needs begin to influence behavior, as has already been pointed out. They include a need for autonomy, for dominance, for achievement, for recognition, for cognizance, for retention, for destruction, for retaliation. The child's feelings as the outside environmental forces necessitate a combining, eliminating or reorienting of these diverse goals becomes a basis for the inner life. Personalities around the child can convey to him love and understanding and can prevent too difficult or compulsive mechanism. Hurried, impatient, frustrating guidance will create deepseated inner attitudes which will mar the personality for life.

Sometimes the goals or desires of a child are met by the child on a conscious level. If so, an objectivity in looking at a situation in which choices must be made is possible and decisions brought about. (This is a moral situation and the child can be held as responsible.) Sometimes the goals or desires are met on a subconscious level. Time often brings the subconscious factors to consciousness. And one is still responsible. When the desires are dealt with on an unconscious level a different element enters in. There are some unconscious influences which unite the whole personality to worth while values. One then gives himself with the greatest wholeheartedness to an activity. But if the unconscious influences are entangled by antagonisms because the egoistic needs were met with too great frustrations havoc may result. Wholesale evangelism which overlooks such matters as these leaves to chance mature development, may fixate purposes on an immature level and may miss the oppor-

tunity of developing personalities who make contributions to the Christian life.

Two factors of great importance in nurturing an inner peace which makes possible a sense of direction have been mentioned:

(1) The fact that a child has physical, social and egoistic needs some of which are antagonistic and must be integrated; and (2) the fact that unconscious motivations sometimes force the personality to compulsive behavior which he neither understands nor controls. There is a third factor, (3) equally important in bringing a sense of direction which is the opposite of lostness, that is the development of a conscience.

Dr. Liebmann in his *Peace of Mind* discusses a true and a false conscience. This is a nice distinction which suggests that even in the development of conscience there is a "that depends." Whether a child has a true or false conscience is influenced by two factors: (1) the child's emotional relationship to his two parents or their substitutes. In early childhood the parents represent the final authority—the master. The child often finds that he wishes to supplant one or the other parent in certain emotional relationships. He feels disturbed about this and projects his feeling onto his parents, and concludes that they feel antagonistic to him as he does to them. Unconsciously then, he takes over the parental act of judging and punishing. When he falls short of the ideals which he has set up and accepted from his environment, he punishes himself—much more severely than normal punishments would be—i.e. his conscience hurts. If the standards for the growing child are too high, if the maturations needs of the child are not recognized, if the parent has the attitude of a perfectionist the false conscience is apt to develop. A heavy burden of guilt is felt—free floating anxiety may occur—and energy which might be used creatively is turned inward. This is sickness and can best be removed by those who understand the nature of the illness, the causes producing it and the essential factors in releasing the individual from the guilt and anxiety. To say that the conscience is either the voice of God or a voice of no value is equally fallacious.

What one wishes is to develop a true conscience that can be an excellent spur as one discovers and accepts values for which he is to live.

(2) The second factor in developing conscience comes from the influence on the child of the ideals and values which the parent and the community really live. (Mere verbal assent to an ideal often hinders wise growth.) A child may accept, reject or modify the ideals his parents hold. Many modifications will occur as he meets the ideals lived at school, at play, in church, at business, or in the world at large. When people are trying to reach a non-self seeking decision then there are three important factors to consider. (1) The feeling tones of the *personalities involved*—whether they can consider new factors from an objective point of view or whether compulsive mechanisms bias the judgment; (2) The essential factors that ought to be considered as one thinks which decision in this instance is most fair to the personalities involved and to the best interests of the on-going life of the community or group; and (3) How the feeling tones are influencing the reactions to the situation.

Thus the development of a conscience which becomes an essential force in a maturing sense of direction and developing an inner peace depends on the parents and the community.

In any maturing process both adults and children need the reenforcement and undergirding that comes from worship and from a sense of dependence on God. Quiet times and periods of meditation are essential for evaluation both for individuals and for groups. One must focus on the values which he wishes to live and must examine himself to eliminate whatever hinders the realization of the ideal. Worship will include wonder at the great diversities in human beings; delight and praise for the possibilities that our universe holds; thanksgiving that one may rely on and find in the Eternal strength for all needs; aspiration as one realizes the greatness of the task; repentance as one senses how far both he and his group are from their highest potentialities; companionship as one

feels the humanness of frail human beings beset by pulls in various directions; and strength as one discovers the patience to live and accepts himself and others as struggling human beings seeking to be at home in the large and small groups of which they are a part.

It has been pointed out that there is need not only for basic human patterns which will permit non-self seeking behavior but that there is need for knowledge if one is to live his highest values. Let us now consider children whose basic personality patterns have emerged from as wise guidance as the personalities in their environment could give. And let us suppose teachers who are sensitive to the need to foster as deep inner control as possible. What are the processes which will permit growth in knowledge? All who associate values with the Christ feel that genuine good-will to one's neighbors is essential—the feeling of the brotherhood of man. Children need to experience what it means in a small group to plan together, to listen to and sense what others think and how they feel, to come to conclusions which the whole group shares and to accept some conclusions which adults patiently, lovingly, persistently but firmly insist upon. Children need to learn a great deal about those with whom they are to be neighborly. They'll begin with those close at home—one's own family, the people next door, the postman, the bus man, the elevator man, the people at school, the Negro, the Jewish or Catholic person. Around all relationships one can build rich information. Attitudes toward Negroes whom one hears discussed, or whom one meets in school, may be influenced by stories of great Negro personalities like George Washington Carver or Frederick Douglas. Situations in which Negroes have made excellent contributions may be discussed. Stories of how groups such as the Congress of Racial Equality or the National Association For the Advancement of Colored People have been wisely aggressive in breaking down discriminatory practices may be discovered and similar action participated in. In other words a sense of direction and the ability to live in that direction depends

in part on knowledge. Sometimes the knowledge is gained because one reads good books. Sometimes one searches for the knowledge because he is confronted with a particular situation. Sometimes one learns because he has made a wise or a mistaken judgment.

An illustration of a Junior High experience may indicate how many factors are involved in the educative process if one is to cohere the various implications that a total situation has for both the children's private worlds and the group's private world.

A Junior High group was permitted to come with their parents to a general church Assembly. They lived in a separate cottage near the seashore. One morning they listened to a stirring description by a talented Negro of how he felt when he was "put in his place." They had had a rich background of biography, history and the cultural achievements of the Negro race. Their guest speaker had led them in the singing of Negro spirituals. His art was expert and his spirit so winning that the group had seemed one. A brief service of worship in which the need for understanding of individuals had been suggested had followed and had been received in a meaningful silence.

From this experience the class went to an art class. The instructors, a European sculptor and his wife, suggested that the young people choose either wood, paint or clay and make something that expressed how they felt! At the end of the art period the instructors were astonished at a row of eight tomb stones which a group of eight boys and girls, giggling and whispering at first but finally in a concentrated frenzy, had carved. On one of the tomb stones was carved a caricature of a woman with a form that closely resembled that which primitive African sculptors always gave Queen Victoria when they wished to hit back at England. The figure was painted a vivid blue and red. On a smooth base slab was the epitaph, "Here lies the body of Mary Yates."

"What can this mean?" the art instructor asked, as the discussion leader entered. "Who is Mary Yates?"

Right after luncheon the eight came to

the discussion leader. "We've just finished a song for our stunt tonight," said one, "but Ruth thinks we shouldn't use it."

"She wrote most of it!", snapped one of the boys taking a piece of paper out of his pocket and reading a very clever, but biting poem about Mary Yates whom the discussion leader discovered was the owner of the rooming house at which this particular group was staying.

"Why don't you think you should use the song for the stunt?" she asked.

Then a battery of antagonistic, retaliatory feelings came out. Miss Yates had been most unfair. She'd scolded when the young people came in late. She said they were noisy. They took the bath towels to the beach and lost them. She even said they stole them and made them pay for them. She'd posted a set of rules and said they'd have to keep them or else get out. Once one of the boys had brought a bag of mosquitos in and let them out on her porch so they'd bite her, but they'd flown to the top floor and bit the Junior Hi'ers and not Miss Yates! Ted and Ruth (9th graders) were in love, the other six declared, and Miss Yates had made fun of them! Now the particular problem which the youngsters saw was: should they sing this song at stunt night. The problems which the leader saw included: was there any evidence of transfer from the worship experience when the worth of each individual had been emphasized? Was there any evidence of transfer from the discussion and feelings of being fair to Negroes to the situation with Miss Yates? What were healthy non-destructive ways for these children to get rid of their antagonism toward Miss Yates? Was the writing of a clever song enough? Was it clever enough to carry weight as art if not associated with Mary Yates? Could the children appreciate how art might come out of frustration? Had they all felt so rejected by her scolding that it aroused varied feelings in each child? If so, what were these feelings? How far along were they in their way to genuine good relations with each other and with Miss Yates? What of the "love" between Ted and Ruth? How about the boy who had so great a need for *retalia-*

tion that he brought mosquitoes in to bite Miss Yates? How could genuine deep purposes in *good will* come to those children? What might this experience have to do with their feeling about God? What kind of salvation or salvations would carry each individual and the group further in their way to appreciation of the implications of genuine good will—brotherly love in many and varied situations?

Children will be influenced by the feelings and actions of adults as they live through many types of situations similar to this one described. Adults also need to understand what their own feeling tones are, how to get rid of antagonistic feeling, what may be done so that conflict is reduced, what deep purposes, values or ideals they really wish to achieve, what activities to initiate so that some of their ideals are being realized, and how rewarding a dependence on God is. God is ever present in the whole process. Not only in the worship experiences of aspiration, evaluation, repentance, thanksgiving or praise but also as the Eternal Giver who sets the great frame work of the dependabilities which make human beings behave as they do. The age that can break the atom can surely search even more to understand human beings.

Theologians have long felt that human beings struggle as they try to find and to live worth while values. Some theologians have been particularly sensitive to antagonistic feelings. Instead of seeing the possibility through finite love of a genuine sort, guiding children to a sense of being at one with themselves, with others and with God they have said that there is only one way to become a child of God, that is by a second birth. The basic necessity, then, these theologians would say for human beings to feel at one with themselves, with their fellow men, with their universe and with their God is first to recognize that man is sinful—so sinful that there is no health in him. But God in his grace and goodness has not left man alone. God is ever waiting for man. He has provided a way whereby man may feel he is a child of God. It is through Jesus, who is God's final

revelation of himself. In reconciling love Jesus has satisfied God's sense of divine justice and has made it possible "through the power of the Holy Spirit" for man to be at one with God. Now the end sought by these theologians and by those who share the point of view of this article is the same—a feeling of oneness with God so that a person may live up to his greatest potentialities. The difference is in how to arrive at that feeling. This difference implies a difference in how one thinks of God, Jesus and human nature. This article emphasizes that, though no one can chart exactly how each individual becomes integrated or has a sense of deep seated purposes and values, the child need never feel that he is ought but a child of God. If parents and others guide him wisely, if parents and others keep and hold to a genuine love unencumbered by too great compulsive mechanisms, if adults and others live in a Christian fellowship where their ideals and values are being lived realistically, if adults and others seek the constant undergirding of the Eternal the child need not feel alienated from himself, from others and from God. This article further emphasizes that which causes individual or group tensions is released through the loving dependent co-operation of others and God, and that in releasing these tensions more energy for creative living will be available and more subtle understanding of the implications of a non egotistical, non self-centered person and group will emerge.

What ever may be the final or binding act, experience or symbol of this integration the writer would urge a continued careful study of the kind of nurture a child needs. In *The Church and Christian Education*, edited by Dr. Vieth, there is one statement about Evangelism which expresses what this paper has considered. "It is the essence of Christian education to lead persons into an experience of God and the knowledge of being accepted as his children. This is evangelism." This article has discussed how we guide children so that they feel that they are children of God, the Eternal.

II

EVANGELISM AND The Societal Pattern

J. PAUL WILLIAMS

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THE TERM "Christian Evangelism" is used to mean an organized effort to persuade individuals that they should decide to become Christians. The emphasis here is on decision. I put the emphasis there because distinguished evangelists put it there; they say they are trying to bring people to decisions. C. Stanley Lowell writing in the *Christian Century* (Aug. 14, 1946) said, "The heart of visitation evangelism is not instruction but decision." E. Stanley Jones writing in the same periodical about the National Preaching Mission used such phrases as, "the method of getting decisions," "an aftermeeting for personal surrender," "Those who wanted to make a personal decision." (*Christian Century*, April 14, 1937).

Obviously, since the term Christian means different things to different groups, evangelistic campaigns do not all seek the same kind of decisions. Thus one evangelistic campaign could be condemned while another is praised.

The term *evangelism*, as far as I know, has been used to describe only the activities of formal religious groups—at least Webster lists no other usage. However, we should not be blind to the fact that the process of working for decisions is about as broad as human life itself. All kinds of agencies engage in organized attempts to get individuals to decide on a given course of action: political parties, the army and navy, colleges and universities, the American Medical Association, the National Association of Manufacturers, and assorted varieties of corporations who strive valiantly to get the consumer to lay his money on the counter and ask for a particular brand of tooth powder, or hair lotion, or soap.

Some religious thinkers would be scandalized by comparing evangelism to such activities and would assert that any similarity between the sacred processes of bringing people to Christian decision and the practices of advertisers or politicians is purely coincidental and is not to be confused with the basic divine forces which operate in the evangelical enterprise. This article is not the place to expound the philosophical and theological differences which emerge here. I simply want to make clear that when I use the term evangelism I am thinking about a process which is not particularly different from the process of decision getting in other areas. Christian evangelism differs from secular evangelism only in the end sought.

It is necessary in making a careful appraisal of the effectiveness of any technique to distinguish between its essential nature and the uses to which it is put, between its character and its abuse. I hold that evangelism is an essential aspect of the life of the churches and of the Christian enterprise. But I have been as shocked as any of you at the abuses in which evangelists have engaged and at the naive expectations which intelligent men have of the technique. We can pass over the emotional extravaganzas which are frequently a part of an evangelistic campaign, over the morbid feelings of guilt which frequently arise, over the exhibitionist tendencies, over the feelings of embarrassment which sometimes follow. These things are widely commented on. Of equal significance is the institutional effect of reliance on evangelistic techniques to the exclusion of other methods. Evangelism as often practised can be of little ultimate religious value—it is too simple an effort. Of course the evan-

gelists all claim that evangelism is but the start of a new life. It requires, they say, a serious follow-up campaign. But if these same evangelists can be reached in candid moments, they will usually admit that they personally center their efforts on getting decisions. The prosaic task of follow-up is left to more pedestrian personalities. Now a decision is an important step. Getting a boy to decide that he wants to go to college is an excellent thing to do; but it does not get him an education. Getting a girl to determine to work hard at the violin is a laudable effort; but it won't get her an invitation to join even the High School Orchestra. Most evangelistic efforts could be likened to the action of forest rangers who, finding a man lost in the woods, would turn him around in the direction of civilization, and then would go off looking for other lost souls, trusting that the bewildered fellow could find his own way back home.

Another abuse of the method is its bald use of propaganda. Concerning a given course of action, say joining the church, all virtues are glowingly presented but few liabilities. Evangelistic campaigns soft-pedal such things as the political nature of the church as an institution, its slowness to accept change, the low level of spiritual concern which dominates many of its business transactions, the speculative nature of its special claims to divinity.

Still another abuse is the frank appeal to get on the band wagon. Even in visitation evangelism a major effort is to build the impression that a mass movement is under way. But in evangelistic meetings the phenomena of crowd behavior are deliberately planned for: mass action, mass decision, mass dedication. Every one wants to avoid being thought a screw ball; thus if the evangelist can, he will deliberately turn all eyes on the person who holds out against the crowd.

I find that the band-wagon psychology in religion is by no means limited to evangelistic efforts. The opinions of most of the graduates of our seminaries seem to follow in sheep-like fashion the opinions of the strongest set of personalities which is currently expounding eternal truth. And the

theologians themselves seem to fear greatly the opinions of their fellow theologians. Time was in certain circles when any clergyman who could not subscribe to the tenets of liberalism was stigmatized. Today the pack hunts in an entirely different direction, and there is much conformity. A decade ago most clergymen felt that they had somehow to rationalize their thinking into being able to call themselves some kind of pacifist. In three years the shoe was on the other foot. And the motivation in the majority of these shifts, as far as I can make out, is much the same sort of thing as motivates the women of the country today to go after the "new look". Crowd action and crowd thinking are probably essential in some areas. But the use of crowd pressures should be carefully guarded: they destroy religious freedom, they involve a certain amount of insincerity, and they are effective only as long as the crowd endures.

It would be easy to list further abuses of the evangelistic method. But over emphasis on this aspect of our study tends to obscure the fact that evangelism in some form is essential to the church and to the nation. Adequate solution of the religious problems of both church and nation demands the effort to get people to *decide* on some courses of action. If we had no religious freedom, evangelism would not be necessary. In any area of life where there is successful coercion of attitudes and beliefs the necessity for persuading people to adopt those attitudes obviously disappears. In the middle ages there was no Christian evangelism in the sense of efforts to persuade people to join the church and to believe the Christian dogmas. Today there is no, shall I say, political evangelism to persuade people to join in a campaign to preserve the Union; that is a settled issue. But today evangelism is needed; this need is indicated in our religiously free society wherever groups believe that they possess a truth in religion that would benefit their fellow men.

Presumably few readers of this article would wish to support a campaign designed to convince individuals that the end of the world is at hand and that all personal property should be deeded to some ecclesiastical or-

ganization. But how about a campaign to prevent the passage of Universal Military Training, or to secure professional teachers for the church school, or—indeed—to persuade persons who have never had any significant experience with Protestantism to begin serious efforts to study Christianity and to pattern their lives after the Christian ideal? Any area of life in which men are free and which they take seriously demands organized efforts to persuade. Surely most of the old-line churches need to make evangelistic efforts. Large sections of our population have never had any real exposure to Christian teachings and have only the meager notions of what the churches stand for.

Concerning the evangelistic efforts of the churches, may I make six observations.

1. It would seem a move of dubious wisdom to do more evangelizing than we can do educating. Most evangelistic enterprises today in the United States remind me of the way amateurs go at a job of altering a house. If an amateur wants to put in a window in a wall, he generally saws a hole, sets in the window frame, slaps on some paint and stands back to enjoy the view. A professional will look at the house and say that the place to begin is with the foundations. The foundation will have to be repaired soon anyway and, if it is repaired after the window is in, the timbers will be so pressed out of position that you probably wouldn't be able to open the window—you might even break the glass. And so it goes. The amateur's estimates on the costs of alteration are far exceeded. Can we not lay down the principle that no person ought to be evangelized (brought to decision) unless we are morally certain that it is possible to engage him in an elaborate educational enterprise?

2. Wherever educational follow-up has been successful it has generally made use of group experience. Our condemnation of the use of mob psychology by preachers at protracted meetings should not blind us to the fact that excessive individuation is as unwholesome as excessive following after the crowd. Most human beings cannot long cling to ideas or actions which receive no support from the group. Much of the weak-

ness of traditional evangelistic campaigns has been that decisions have been made under the influence of temporary crowds; after the evangelist has departed the crowd has disappeared and the convert has been left to shift for himself. The permanence of his decision is largely dependent on his success in finding a group with which he can share experiences.

3. Evangelistic goals should be simple. Many of the evangelistic campaigns of the Christian churches have been severely criticized for the singleness of their aims; frequently they enjoin such simple actions as affirming a faith, signing a card, praying with the evangelist, submitting to the formalities of church joining. I suggest that these aims, however inadequate from some points of view, should not be criticized for their *simplicity*. The purpose of evangelism should not be to make people Christian. Decision is but a small part of the Christianizing process. Only through some kind of miracle could lives be completely changed in a moment—the apparent suddenness of some conversions is but the sudden appearance of traits that have long been forming. Actually personalities change only gradually, by simple steps. The error in evangelism is not in having a simple aim, but in assuming that the attainment of the simple aim is the end of the process. Adequate Christian living is a very complex thing. To assume that a decision makes a Christian in some deeply significant sense of a person who has had little experience of Christianity is to cheapen Christianity and to further weaken the position of the churches in our society. The primary purpose of evangelism in the churches should be to get prospects not to make people Christian.

4. It will probably be more difficult in the future than in the past for the churches to conduct successful evangelistic campaigns. Campaigns of Christian evangelism in this country have generally been revivals; that is, they have assumed that the persons approached have had a Christian background and need to be called back to the Christian life. Decisions in such a context are much easier to secure than are decisions in a more secular climate. If it is true that the church has a con-

stantly decreasing effectiveness with the unchurched portion of the population—and I realize that the matter is debated—then the elaborateness of evangelistic efforts must be constantly increased in order to get decisions of comparable significance. Significant decisions never come at the very beginning of any person's experience with an institution or way of life; significant decisions must be made on the background of some knowledge. Not only does the church need an elaborate educational follow-up after decision, but it needs a genuine educational build-up before decision. I side with those who believe that there is less and less knowledge of Christianity in our society, and therefore feel that the evangelism of the future will have to be a longer and more elaborate process than it has been in the past.

5. Effective evangelism must make an emotional appeal. The emotionalism of our American evangelistic pattern has been rightfully condemned. But that does not mean that all emotionalism should be drained out of evangelism or out of religious experience. Many of our churches have so reacted against former emotional excesses that they have crippled their ministry. At the New England church services I attend, many members of the congregation remind me of adolescents at their first dance—they seem to be afraid they will do the wrong thing and consequently do as little as possible; it is even a breach of etiquette in some churches to

sing enthusiastically. The solution of the problem of the proper amount of emotionalism in religion is, I think, easy. Wherever churches do in fact become vital fellowships, people will lose their stultifying inhibitions and express their genuine emotions. No artificial stimulation would then be necessary. Honest efforts at evangelism should then express the same level of emotionalism as do the general run of church experiences—for the purpose of evangelism is to persuade individuals to begin a given course of action, and they need to have genuine samples of what this course of action means to other people.

6. I see no reason for making a special evangelistic appeal to children. Children should no more be the objects of special evangelistic campaigns than are other church members. If children are already receiving the ministries of the church, why should they be treated differently than their fathers and mothers? Of course persons who are part of a vital Christian fellowship are constantly confronted by new aspects of the Christian life. The need for such challenge never ceases; within the church let us have a constant campaign of evangelism, evangelism in the sense that we never cease being urged to make decisions for the improvement of our spiritual lives. But let us not center on some one period of life as the time of major importance, to be treated differently from the rest of the life cycle.

SIXTH ALCOHOL STUDIES SCHOOL will be held at Yale University in July, for four weeks. This session "will take even greater account of special professional interests than the preceding summer course." Fifteen years ago the present director of the Laboratory of Applied Physiology decided that research on alcohol could not be made effectively without widening the fields of interest to psychology, medicine, sociology, law, religion, and the like.

Program of the school is in two parts: first, general lectures, discussion, and questioning. Second, seminar groups organized around vocational interests of persons attending.

COORDINATED COURSE on personal adjustment, marriage, and family life is to be offered at University of Nebraska as a first offering in general education cutting across departmental lines.

BROKEN HOMES, George Thorman says, in pamphlet on subject, (Public Affairs Pamphlet No. 135) that divorce is symptomatic of the complexity of our age; and that to cure our present ill, "the combined knowledge of all sorts of experts—sociologists who can explore the social forces which affect family life; doctors, psychiatrists and psychologists who can discover the emotional, mental, and physical factors which make or break marriages; educators, ministers, counsellors, and social workers who can apply their findings and make their knowledge available to those who need it."

\$30,000,000 is spent in this country for research on animal and plant breeding, but virtually nothing . . . on any coordinated research program in the far more important field of human reproduction—Howard C. Taylor, president of National Committee on Maternal Health.

III

A VALUISTIC APPROACH To Religious Education

WILLIAM CLARK TROW

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THE PROBLEM of rearing a generation of people who can get along with themselves and with one another, though an old one, was never more in need of a solution than it is at the present time. In the older days, geographical areas of conflict were usually quite limited in extent and the consequences of failure relatively mild in comparison, for example, with the uncontrolled spread of diseases that have now been all but conquered. But now, when whole populations of men, women and children can be wiped out, the consequences of failure are far more disastrous. The problem has become more acute.

Many people turn to their several religious beliefs to furnish the solution. In view of many religious teachings, this seems a proper approach, but its effectiveness in times past has not been what we could have wished. Not only have the believers been unable to restrain the sinners, but among their own numbers, church fights and "holy" wars have blotted the religious 'scutcheons. Even in areas of relative tranquility, when religious influences have been notable in establishing such institutions as hospitals and orphanages, schools and youth organizations, there have been and still are wide areas of neglect. The consolations of religion are often not sought by the mentally disturbed; and while problems of juvenile delinquency are manfully attacked by various religious organizations, the behavior of the youth of the land tends to follow the patterns of the adult culture rather than that of religious precepts. Various plans of encouraging if not actually compelling children to listen to religious teachings, are followed in some quarters. The members of denominations most successful

in requiring religious instruction show considerable church loyalty, but little tendency to follow the moral precepts of their teachers beyond that of the less definitely indoctrinated. The currents outside are too strong. The approach of the public school, in its efforts to teach the ideals of democratic citizenship carry the instruction right to the doors of the churches, leaving them only the task of relating it to the several religious beliefs. But the relationship is seldom recognized, perhaps because of semantic difficulties, and as a consequence time is spent in deploring the "irreligion" of the public schools that might be devoted to working out and clarifying the relationship.

It would seem that the effectiveness of religious organizations in attaining the goals they have set for themselves is reduced by two factors, tradition and disunity. By tradition is here meant simply the existence of a social lag, a tendency to employ concepts of an earlier generation. And by disunity is meant the division of religious groups into separate religions, denominations, and sects.

And yet these two factors are sources of strength as well as of weakness. The traditional religious beliefs have undoubtedly exerted a steadying effect, conserving some of the most desirable aspects of the cultures among which they have maintained themselves. And the opportunities for believers to find satisfaction in differing theologies and differing ceremonies has been cherished as a right in all free countries.

In the proposals which follow, the aim is to question neither the traditional religious doctrines, nor the sectarian beliefs in respect to which wise and good men differ. Instead the aim is to seek a common religious

ground on which people of differing faiths can meet while at the same time maintaining the integrity of their separate faiths.

The need for such a common ground is apparent, in view of the complexities and the confusions of modern civilization, the impact of formerly widely separated social and political groupings on each other due to modern transportation and communication, and the uneven progress which human society has made in its development. Plans to modernize, and to unite, have largely been unsuccessful because they have tended to follow the lines of the religious or sectarian tradition of those who have proposed them. Hence they have been unacceptable to those of other persuasions, particularly if the latter felt that they would lose their identity in the process.

Instead, it is proposed that the unity be sought in the factors which make it possible to classify differing beliefs and practices under the term religion. If this plan is practicable, religious education has a new meaning. In addition to sectarian teaching it would also emphasize what is common to all religions and all sects and denominations.

That common factor resides in the human values and their harmonious interrelationships within the individual and society. Many religions have been professed by many peoples, their gods being worshipped in divers ways as the anthropologists have shown beyond peradventure. But there is one common denominator in them all from the most primitive to the most intellectualized forms: the gods and the persons and objects that have been worshipped or adored, treasured or glorified, have represented or symbolized the values recognized by the group.

Instead of judging diverse concepts of God or gods as higher or lower, they can perhaps more wisely be viewed as representing the conditions which are most highly valued by individuals and groups at various times and in various places. The literatures of the great religions of the world have elaborated these values, though they are often mingled with history and folk lore, poetry and drama.

The values sought by mankind and often ascribed to their deities may be classified in

various ways. The following list is perhaps as satisfactory as any. Each should be regarded as a postulate, it may be accepted or rejected. But if it is accepted as a value, certain consequences may be adjudged to follow. Most religious people, with the exception of those who teach the unimportance or worthlessness of human life, accept these values.

In the list which follows,¹ each generalized value is very briefly elaborated: (1) Synonymous or definitive terms are given for the purpose of clarification. (2) Historical or traditionally accepted views or contributions are cited. (3) Some present-day needs and neglected aspects in modern culture are mentioned, and (4) kinds of instructional groups that might be organized are suggested.

1. *Health*, physical and mental, — worth of human life

- (1) E.g., food, warmth, hygienic conditions, non-frustrating environment, play, sport, recreation.
- (2) Historical: miracles of healing, hospitals, orphanages, charities, hostels for migrants and displaced persons, child and youth organizations
- (3) Present needs: extension of medical care and hospitalization, health examinations, psychological and psychiatric services, health and mental hygiene clinics, playgrounds, recreational programs
- (4) Groups: personal hygiene, child care, public health and sanitation, accident prevention

2. *Truth*

- (1) E.g., knowledge, literacy, information, enlightenment, science, philosophy, rationality, judgment, wisdom
- (2) Historical: teaching orders, schools, colleges
- (3) Present needs: Bible instruction, world religions, religious influences in history; propaganda analysis; political and social problems, local, national, and international
- (4) Groups: religions, semantics, community affairs, social problems

¹Derived in modified form from the *Geisteswissenschaft* psychology of Eduard Spranger as set forth in his *Types of Men, the Psychology and Ethics of Personality*. Halle: Niemeyer, 1928.

3. *Status*

- (1) E.g., political values, security, self-hood, group acceptance, prestige, power
- (2) Historical: brotherhood of man, religious orders; forgiveness, salvation; ethnocentrism, "divine right"
- (3) Needs: group integration and participation, guidance, democratic (vs. autocratic) climate, equality of opportunity
- (4) Groups: (implicit in all groups and activities), personal adjustment, child study, social control, poverty and delinquency, political theory, international relations, peaceful settlement of conflicts

4. *Work*

- (1) E.g., economic values, effective effort, workmanship, things of one's own, individual and group ownership
- (2) Historical: service, communal ownership, dignity of labor
- (3) Needs: work projects, vocational selection, volunteer community services
- (4) Groups: vocational guidance and information, consumer education, gardening, household management, capital and labor

5. *Beauty*

- (1) E.g., aesthetic values, experience of nature, the arts, appreciation, performance, creativity
- (2) Historical: religious influence in literature, painting, sculpture, architecture, drama, ritual
- (3) Needs: encouragement of fine and practical arts
- (4) Groups: choirs, ensembles, dramatics, religious art and literature; interior decoration, landscape design, city planning, handicrafts, painting, modeling, camera clubs, hikes, nature study

6. *Helpfulness*

- (1) E.g., social values, altruism, assistance to others in attaining any and all values
- (2) Historical: charity, good works
- (3) Needs: participation in programs enhancing values for others; social work
- (4) Groups: service projects, volunteer

social and civic work; community services

It may be objected that there seems to be no place for the virtues, such as honesty, self-control, loyalty, justice, and the like. But *the virtues are means for the attainment of the life values*. Conduct promoting the values is virtuous, by whatever name it may be called, and that which negates the values is vicious (in varying degrees) by the same token. Such a view clarifies one of the chief difficulties of moral instruction. For if one concentrates on the means, for example, on honesty, a child may be baffled by the "white lies" of his parents, or if on loyalty, he may wonder about those who were loyal to Hitler. By and large the virtues furnish acceptable guides, but the criterion lies in the relation of conduct to the life values.

It should be pointed out that there are chances of error even here. There are errors of deficiency—certain values may be neglected. And there are errors of excess—certain values may be pushed too far, to the neglect of other values, in Western culture particularly the status (political) and work (economic) values. These conditions will still present many difficulties of choice, but the value criteria will be more likely to be of help than dependence on the virtues alone.

The following "Scale of Values" gives a schematic presentation of the nature of the errors of deficiency and excess and will perhaps serve to clarify the possibilities somewhat. On the left are some of the evidence of errors of deficiency for each value as they may become evident in individual lives and in communities. Within the middle range, the three columns give a rough approximation of a scale ranging from minimum to maximum development in the direction of value attainment. To the right are some of the kinds of errors of excess to which the promotion of the several values may lead.

The assumption is that each value should be promoted within the middle or optimum range. An individual could devote himself almost entirely to one of the value areas, so long as he does not carry it to excess, and so long as he does not neglect the others to the

A SCALE OF VALUES

<i>Deficiency</i>	<i>Minimum</i>	<i>Optimum Range</i>	<i>Maximum</i>	<i>Excess</i>
danger starvation unsanitary conditions medical lack	safety healthful conditions medical care	HEALTH play recreation exercise	sports athletics	over protection hypochondria over indulgence
ignorance superstition obscurantism illiteracy	literacy free schools freedom of the press	TRUTH general education informed citizenry	scholarship research	pedantry too narrow specialization
enslavement peonage rejection	acceptance self-direction rights	STATUS power competence influence	control leadership statesmanship	domination despotism
pauperism impoverishment	self-support vocational training security	WORK independence craftsmanship individuality	returns in proportion to services	miserliness racketeering exploitation
drabness blighted areas monstrosities	attractiveness instruction opportunity	BEAUTY artistry appreciation competence	virtuosity creativity	dilettantism artiness
neglect rejection discrimination	acceptance equality of opportunity	HELPPFULNESS responsibility participation altruism	service humanitari- anism devotion	over protection "Lady Bountiful" paternalism

extent of allowing any of them to slip below the minimum line. For example, he can devote himself to his studies to the extent, on the one hand, that he does not become a narrow-minded pedant, and on the other that he does not neglect his health and develop tuberculosis or fail to support his family. Or he may choose to become a more well rounded individual and strive to promote two or more of the values.

For the community and its leaders, the objective would be to provide opportunities for all citizens to experience all values to the highest possible degree without permitting any individuals or groups, by their influence to deprive others of the opportunity for need satisfaction in the direction of their value goals.

At this point it may be well to bring up

the question of the so-called "spiritual values." Religious organizations have at various times more or less officially criticized the schools for not promoting spiritual values, and educational writers have maintained that the schools are concerned with them.² Unfortunately, in most such discussions it is not very clear what is meant by the term. It is sometimes used synonymously with virtues, while at other times laboring against odds seems to provide the spiritual quality. The altruistic values are emphasized, but not exclusively, while the pendulum tends to swing

²See, for example, John Dewey Society, *Seventh Yearbook*, J. S. Brubaker (ed.), *The Public Schools and Spiritual Values*. New York: Harper, 1944, and National Education Association, Department of Elementary School Principals, *Spiritual Values in the Elementary School*. Twenty-sixth Yearbook, 1947.

from a somewhat dour emphasis upon moral character to a light-hearted enjoyment of the good things of life. It may perhaps be opined that if one does not know the meaning of spiritual, no one can tell him. However, there seems to be considerable difference of opinion among those who profess to know!

It should be possible to indicate which of several fairly clearly differentiated meanings is intended when the term is used:

1. All true values, as here listed, are spiritual in that they lead in the direction of the development of harmonious interrelationships within the individual and society.
2. The virtues though mediating more ultimate ends are themselves to be regarded as spiritual values.
3. The term includes both the above meanings.
4. Spiritual values are those which the individual must struggle against heavy odds to attain.
5. Spiritual values are those involving psychological rather than purely physical needs, a rather difficult distinction to maintain.
6. Spiritual values are the ideals toward which an individual or group strives, whether directed toward the common good, or perverted to selfish or in-group ends.
7. Spiritual values is a term employed for its semantic usefulness in the attempt to create a unifying emotional attitude in the conduct area and is therefore comparable with such terms as "founding fathers," "shoulder-to-shoulder," and others, in the political area.
8. Spiritual values are those needed for, or accruing from, the acceptance or practice of a particular set of religious beliefs. This meaning would preclude their acceptance by public schools except as such values are identical with psychological characteristics common to mankind.

There may be other meanings for the term, but this list is sufficient to suggest that if it is to be used at all, it calls for fairly careful definition. It would seem unnecessary in most cases to make a distinction between spiritual and other true values except as the term may be quite legitimately applied to matters of religious doctrine, the last-

mentioned meaning. In this case, there should be no conflict among religious groups, or between them and groups organized for secular purposes. Their definition and acceptance would be like other matters of doctrine concerning which good and wise men differ, and for which the privilege of each to believe as he may wish is respected. While they might be called religious values, the latter would seem more appropriately to reside in the harmony of value relationships.

Concerning such values as those which are here presented, there would seem to be little if any basis for disagreement among religious groups. Some may feel, however, that adherence to such values is quite desirable, but that it isn't "religion." Let me repeat that this paper is not discussing the aspects of religion that relate to separate creeds and rituals of different religious groups. It is concerned rather with those aspects which such different groups have in common. Differentiating doctrines and ceremonies have perhaps, in some cases, been overemphasized at the expense of an important reason for their being, namely, the harmonization of values within the individual and in society. Such an inner and outer harmony does not come to all who are members of religious groups, though it does come to some. It is here tentatively suggested that it might come to more if they were provided with the kind of religious education which set them on the path of the values and their harmonization. The aesthetic contemplation of the harmonious pattern or design of these values in the individual approaches very close to, if it is not identical with, the deepest and richest kind of religious experience.³ There is a further advantage to be derived from supplementing one's sectarian or denominational religious beliefs and practices by a common acceptance of the valuistic approach. For when the conflicting pressures of need within the individual become harmonized, his energies, instead of opposing each other are released, and can find expres-

³Readers may be interested in translating the terminology employed in this paper into the technical religious terms with which they may be familiar.

sion in a single direction. And by the same token, members of the several religious groups, if they concentrate on the promotion of the values they hold in common, would be able to make such an impact upon the society of our day that as a consequence, the present efforts to teach by precept would come to find support in a cultural influence that would be far more effective than it now is in attaining the goals sought.

The direction that such a program might take cannot be developed here. Suffice it to say that in the social area it might involve the following steps:

1. Organize an interdenominational council to study the possibilities and enlist community support from within and outside the churches, calling in experts from various fields for consultation.
2. Make a survey of educational and social agencies and resources in order to discover where the neglected value areas are and what contributions to the community program are most needed.
3. Set up committees including children and youth to plan activities (curriculum).
4. Plan late afternoon and evening, Saturday and Sunday meetings for school and out-of-school children and young people and for adults, to supplement the school program.
5. Employ varied educational techniques:

discussions, projects, visits, films, models, recordings, etc.

6. Promote additional needed community services.

Again, it may be asked whether these are religious or secular functions. Is it the church's task to do what is done by schools, hospitals, community chests, social agencies, police departments, soup kitchens, psychological clinics, and sanitary engineers? Naturally a duplication of services would be uneconomical. But many areas are sadly neglected, and religious people have shown deep concern for the kinds of problems that these agencies have been set up to deal with. So far as the Christian tradition is concerned, one cannot give the gospels even a cursory reading without running into one adjuration after another to "do" just such things, for they are the end product of the second half of the great commandment, the part that is so apt to be neglected, to love "thy neighbor as thyself." If religious education is to be more than the inculcation of a set of precepts and beliefs with perhaps a little appreciation of the greatness of the sacred literatures, it would seem imperative that those who are concerned with it find a common base in an emphasis on human values, and that they strive diligently for their harmonization in the lives of individuals and in the organization of community and intercommunity life.

AUTONOMOUS GROUPS AND ADULT EDUCATION were discussed at the 1947 Annual Meeting of the American Association for Adult Education (*Adult Education Journal*, 10/47). Characteristics of the autonomous group are these: (1) Members like each other — which knits group together. (2) Formal organization is at a minimum or does not exist at all. (3) Groups are spontaneously formed. (4) Proximity of residence, ease of meeting, common experiences, facilitate formation of such groups. (5) Activities are spontaneous and the choice of the group largely unconsciously. (6) Members are enthusiastic. (7) Group loyalty excludes attendance in conflicting groups. (8) Groups are usually long-lived and therefore influential. (9) Deep understandings and personality growth come out of the permanent group relationship. (10) Individuals lost timidity and gain security of response—a psychiatric value.

Values of the autonomous group: they become

starting point for important social movements, they are overwhelmingly important in formation of opinion in the community, and they serve the individual, next to the family, in providing a protective and nurturing environment for personality growth.

From the educator's point of view, the "psyche group" often needs the educator's help, but such help must be given in a non-authoritarian pattern — with a two-way pattern of exchange of ideas.

DO AMERICANS HATE CHILDREN? Philip Wylie says they do (*Cosmopolitan*, 10/47). Evidences: the better educated and the richer the average American becomes, the fewer children he has; the "No Children" apartment houses contain the people the community rates as "most successful;" children are exiled from home as much as possible — school, camp, club, playground; our planning is all in terms of the short-sighted interests and wants of adults rather than the long-time purposes of the family and children. True or untrue?

IV

EDUCATIONAL PROCESSES Involved In Evangelism

EDWARD B. PAISLEY

Board of Christian Education, Presbyterian Church in the U. S. A.

THE PREPARATION of this paper has been somewhat aggravating because it has been humiliating. There has been a constant feeling that the words appearing upon the paper were themselves creating distinctions that were not characteristic of my thoughts. This has led the writer to feel that the antinomies we face in such a discussion are not so much due to antagonistic positions as to the breadth of the terms we are discussing. "Evangelism" and "educational processes" are very broad terms. They constantly involve us in unexplored depths of reality. Perhaps we can not fully fathom them, however much we are under the tension of seeking to know that which forever transcends our present powers.

This paper assumes that evangelism is to be thought of in consonance with historic Christian usage—that is, the application of Divine grace to human need. In this sense, define evangelism as we may, it is concerned with a change or changes in human personality. This alone is sufficient to indicate that insofar as the one evangelized, or those engaged in evangelizing others, can effect its results, educational processes are involved. For I think there is common agreement that processes of change within individuals and those processes used by persons to effect changes in other persons are rightly termed educational. Looked at from this viewpoint a belief in education is the acknowledgment of human responsibility. Those who believe in education can never conceive of it as proceeding by caprice, or by a mere law of chance, or by coercion. To believe otherwise would be to deny all basic convictions with regard to the worth of education.

At this point we need, however, some

further agreements if we are to bridge the gap that frequently exists between our conceptions of and practices in evangelism and those of Christian education or nurture. It is unnecessary to document the statement that such a gap exists—at times so great as practically to destroy all unity. Among some the distinction leads to the disparagement of evangelism; among others to the distrust of educational processes.

Is not the crux question with regard to such an antithesis this: Do human beings have anything of significance to do in evangelism? Is there anything done or not done by human beings that changes the results in evangelism?

If the correct reply to this is in the negative, then it is obvious that no educational processes are involved. If, however, the answer is in the affirmative, then we may assume that *all basic* educational processes play their part in evangelism.

I should like then, first of all, to suggest that we need to recognize that within the Christian faith evangelism is to be conceived of as an integral part of a total process wherein persons realize their fullest possibilities. Let us not become impatient at the reserve of this statement. For there is a great and practical need that we of the Christian faith shall not separate what we are pleased to call evangelism from what we designate Christian education. We must keep these two aspects of our work, and we must keep them as integral and integrated parts of one process. This must be true for that which transpires within persons as well as that which we attempt to do to bring about these changes within others. Will we not then be wise to work for this agreement and to express it in

terms to which all can subscribe who accept an evangelical faith?

Such an agreement does not necessitate either a low view of evangelism; that is, a denial or neglect of the necessity for some radical change in human nature as it is, that man of himself cannot accomplish; nor a contradiction of the fact that human personality develops in accordance with dependable principles that may be known and used. There is room, however, in such an agreement for quite marked differences in particular educational theories and theological systems.

It has been a growing conviction with me that a large part of our ineffectiveness in the Christian church has been the result of our distrust of the educational process. By this I mean that, under the influence of religious guides who often sincerely thought of themselves as "evangelists," we have neglected the daily impact of person upon person as together they shared the commonplace experiences of life, seeking in them better to know God as revealed in Christ, to love Him more, and more effectively to do His will. And we have substituted for this a false notion that all such human activity is in vain and that we must await some special outpouring of God's Spirit to work a change in human nature. I would not lay all the blame upon our guides. We have been all too willing thus to relegate our faith to the *rare* and special *occasions* (when we felt in special need of it), so long as most of the activities of our lives were left to us to direct as we pleased.

There is no need to conceive of what we attempt to do as merely human results accomplished by human powers. For the Christian takes seriously that part of the Gospel promising to the Christian disciple the indwelling of the Holy Spirit, the very presence and power of God. And he believes that God may be depended upon to do what He promises. There is in the life processes of a Christian disciple what Dr. H. Shelton Smith called "a direct word for God" for those with whom this disciple lives and shares experiences in the process of living. And this sharing in the processes of living, this "self-activity in community," is nothing

other than the educational process. It is the process of growth that comes through activity in fellowship. This is education. It is also the process by which God has chosen to make Himself known to each succeeding generation. This is evangelism. Of course, the human being does not dictate to God what He shall do, nor is able to coerce God; nor can any man decide for another what his personal response shall be; nor does man of his own powers produce Christian faith. But the fact remains, attested by experience, that it is this process of the touch of persons knowing God upon other persons, this educational process, if you please — that God is pleased to use in bringing all persons to newness of life.

We have been emphasizing the need for a common agreement that no hiatus shall be established between evangelism and the continuing processes of establishing and developing Christian personality. Our second observation is that any effective process of evangelism must be based upon clear conceptions of both the evangelistic message and the nature of persons who are to be evangelized. Let us group these concepts in five categories:

1. The Nature and Purpose of God
2. The Purpose of Evangelism
3. The Original Nature of Man
4. The Processes by Which Man Is Changed
5. Individual Differences

1. *The Nature and Purpose of God*

The knowledge that we have as to what God is like, and what is man's relation to Him is admittedly a debatable question. There is, however, now little dissent to the fact that evangelism in the Christian sense had its origin in the experience of the early Christian church and that it was based upon a remarkable consensus that "God was in Christ reconciling the world unto Himself." The correct interpretation of the meaning and validity of the various elements comprising this conviction is a matter for theological discussion. But the relation of the basic concepts of the teacher to his teaching of others is an educational matter that comes within the scope of our discussion.

Let us grant that evangelism has a common element with all other attempts to secure decision; and that the new birth which it seeks to accomplish is an integration of the whole personality about a supreme group of values. It must still be added that evangelism, in the Christian sense, aims at decisions in the light of one particular claim, that of God's redeeming work; and that the integration of personality is about one particular value: Jesus Christ as Lord of life.

May we here note two educational implications: *First*, genuine Christian evangelism is inseparably connected with a "content." There are certain historic facts with regard to God and His dealing with man. These facts are the basis for faith in Him and for repentance. Both faith and repentance are integral parts of a continuing pattern of fellowship with God, and this fellowship expresses itself in all the activities and relations of life. *Second*, persons or groups engaged in true evangelism are but living out their experience of these facts and witnessing to them in fellowship with others.

2. *The Purpose of Evangelism*

May I suggest that we would avoid confusion if we made a distinction in our use of the terms "evangelism" and "the evangelical emphasis," and if in this distinction we followed what I believe is the use made in the early Christian Church of the term "evangelizing." There evangelizing is thought of in terms of the initial proclamation of the Gospel. It was directed toward adults primarily. The purpose was to secure in them faith and repentance.

We might well use "evangelical emphasis" to connote the constant presentation of the fact that fellowship with God is possible only because of His gracious initiative. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not works, lest any man should boast," is the eternal note needing to be sounded to all ages and conditions of men.

3. *The Original Nature of Man*

Inasmuch as those who are evangelists are seeking to do something to affect man, they must know all they can about his nature. Original nature in evangelistic discussion

has been largely concerned with the spiritual quality of man—his relationship to God. Educationalists, on the other hand, have sought in their consideration of "original nature" to make a correct inventory of the equipment for personality growth that an infant presents at the beginning of his life span. It is not surprising that the scientific educationalist has found in the infant no characteristic that may be denominated sin, or sinfulness. The concept "sin" is not scientifically derived. It has to do with God's way of regarding man's condition. The reality of this concept may be questioned, and is questioned, by some who do not accept the validity of revelation. On the other hand, there are those who find validating of God's word with regard to sin in the experiences of the human race.

The Christian engaged in evangelism may accept this theological insight with regard to the nature of man without rejecting that which is learned from the empirical study of man's original equipment for growth. This he must know if he is to work effectively with persons.

We may also state that any pre-conception as to man's condition because of sin that makes it impossible for man to do anything with regard to responding to God's gracious revisions is not only repugnant to man's sense of responsibility, but is unwarranted in the light of what we know as to the practice of Jesus himself, of the early evangelists, and of the Christian Church. No type of active evangelism could ever be conducted upon the principle that man has no ability to respond to a knowledge of God's grace.

Perhaps one of the great needs upon the part of those engaged in evangelism and in Christian education is the realization that no amount of dependence upon God, nor of the practice of prayer, nor of the infilling of the Holy Spirit, can take the place of the labor required to learn by scientific methods the discoverable facts concerning human nature and the orderly though intricate processes by which personality develops. The time has certainly arrived not for the rejection of science or the scientific method, but for the use

of every known fact in the service of the human spirit.

4. *The Processes by Which Original Nature Is Changed*

Is it too much to say that a revolution was effected in changing personality when it was fully known that there is a neutral basis for learning? That education is not merely a matter of some intellectual process that goes on apart from the entire nervous system, but that is in reality a changing of the body; that habits are a residuum of experience within the organization of the central nervous system; and that emotions no less than thoughts are rooted in the functions of bodily organs.

We Christians may rejoice that there are many instances where quickly the whole tenor of man's life is changed and there is a sudden release of power and an evidence of integration that can only be described as that of "a new creature." But the processes of change are still slow. No one was ever yet converted overnight from an ignorant to a well-informed person; nor from a Saul to an Apostle Paul of later days. The Arabian desert experience was still necessary.

And our discoveries with regard to the neural basis and the laws of learning based upon them are not enough. We are still confronted with the problem of decisions, and how they are made. We need a better knowledge of motives and how effectively to appeal to them. We have scarcely begun to explore the place and use of emotion in changing character. And we must attack the whole problem arising from our realization of the fact that human personality does not develop apart from the interplay of person upon person; that the changing of individual personality apart from the changing of group life is in the main impossible and the attempts are futile.

The implications of these facts for evangelism are arresting. May I call attention to some of them? The great need of the day is not for the mere increase of numbers of those who make an initial decision for Christ, but for the creation of a fellowship of believers whose lives are characterized by a differ-

ent kind of life from that which is lived by those who have not this faith.

This will be accomplished only as there is the clear recognition that faith in God as known in Jesus Christ is commitment to conformity to His nature; that love of God is an earnest desire and constant effort to make what we know of Him the rule of our lives; and that the constant attempt upon our part to learn what God is like and what is His will for us is no wise separate from our decision for Him. And further, that no saving knowledge of Him is separate from the obligation to know and to use all that we may discover of Him from the study of how He works His world.

5. *Individual Differences*

There is as yet no serious attempt upon the part of practicing psychiatrists to secure mass results with their patients. Nor will the cure of souls ever be effected in this manner. Dr. J. Paul Williams is correct in his judgment that no greater number of persons should be induced to make an initial decision for Christ than we at least plan to help in a continuous process and with individual attention. Of course, the more intelligent the attention, the better. But it may be remembered that the association in the business of living of one or more mature Christians with new accessions to the faith is the creation of an educational situation.

Children and Evangelism

Where the Christian gospel is wholly unknown or never accepted, the normal approach through evangelism is to adults, or persons old enough to make independent life decisions. As soon, however, as there is an adult Christian fellowship, the children of this group are evangelized as normally as they experience family or community life. Evangelism for them as children then takes on the aspect not so much of the initial announcement of the Gospel as the evangelical emphasis that fellowship with God is of grace, and that it is their responsibility to accept this grace and live accordingly.

There is a New Testament teaching to guide Christians with regard to the application of empirical findings to their Christian vocations. The Apostle Paul wrote to the

Thessalonians (I Thess. 5:21), "Test everything, hold fast what is good." According to this, no serious convictions are to be despised by Christians; everything is to be tested; the false is to be sifted out; and the good is to be retained and used. The true testing is by the Christian conscience sensitive to "the good," that is the knowledge of God in Christ. This criticism must be posi-

tive, not undertaken for the pleasure of pointing out the erroneous, but to discover every good and profitable thing to be used.

Evangelism is an educational process based upon what we know of a gracious God. Accepting this knowledge, we must yet apply ourselves with all diligence to the discovery and use of the best educational procedures.

PROPOSALS FOR A MODERN EDUCATIONAL PROGRAM FOR ADULTS (Elementary School Journal, 2/48), are these: four major groups need to be served—teachers themselves, parents, young adults, and organized adult groups. American Council on Education, through its Commission on Teacher Education, has identified areas where teachers need help: (a) Child development (b) Community understanding (c) Curriculum construction and evaluation. A fourth area for teachers is that of personal development. Physical and mental health, opportunities for arts and crafts, creative writing and music—need to have an administrative backing in the school system. Also, teachers need opportunity to participate, along with other adult groups, in social education and action programs.

For parents, program needs to be provided for prospective parents, parents of young children, parents of adolescents, for personal development of parents, through critical reading and discussion groups and through arts and crafts, music, and informal visiting and relaxation.

For young adults, there is need for counselling service, recreation activities, opportunity for "bull sessions" on critical issues, and other relatively informal learning opportunities.

Organized groups of adults include trade and business organizations, labor groups, women's clubs, civic clubs, and other special interest groups. Vocational concerns, broader social understanding, as related to economics and politics, also participation in arts and crafts, music and dramatics, are needs to be met.

In every community there is a lost group of unorganized adults who do not belong to any group. The school must be conscious of such adults and develop a strategy for drawing them into new and creative ventures in adult learning.

As to leadership and financial resources the article concludes that the school can serve only as a stimulating and coordinating agency. "Most communities have large reservoirs of untapped resources, potential leaders, and useful materials and equipment which are not wholly utilized." In addition, Mr. Tyler suggests, colleges and universities, state libraries, parks, recreation departments, and other groups stand ready to help local communities upon request; and can supply personnel the community does not have. The community council also offers a way of cooperative planning for all of the adult program.

Mr. Tyler concludes: "These proposals are not mere dreams. Various parts of these programs already exist in a great many schools throughout the country."

AMERICAN PARENTS COMMITTEE, Inc., has been formed to champion the cause of American children, locally and nationally. Its purposes:

To assemble, study and disseminate nationwide information on the health, welfare, and educational needs of American children.

To support, through special subcommittees, federal legislation "to get a better deal from Uncle Sam" for children.

To assist local parents' groups to work for better conditions for children.

Officers are: Chairman, George J. Hecht, Publisher of Parents' Magazine; Vice-chairman, Dr. Henry Noble McCracken, former president of Vassar College; Mrs. Dorothy Canfield Fisher, author and educator; Walt Disney, motion picture producer; and others.

Washington offices of the APC are at 300 B Street, S. E.

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EMOTIONAL SECURITY, from the psychiatrist's point of view, comes from three major sources as tested out with 10,000,000 soldiers and officers in the recent war, according to William C. Menninger (*Parents' Magazine*, 3/48).

First, "leadership was by all odds the most important support we could give a man who was going into battle." In civilian life, Dr. Menninger suggests that trusted parents, first, and after them, the church, the school leader, and the football and basketball coach, can fill this need. "We observed that many men with neurotic tendencies behaved well under good leadership and that many well-adjusted men under poor leadership went to pieces."

Second, "the second most important factor in supporting the soldier—and this was proved a thousand times over in war—was conscious motivation, a reason for wanting to do things." The soldier was able to give himself up to bigger values than his own personal concerns if he saw clearly what and why he was asked to do certain things. These goals needed, however, to be related to his immediate concerns—perhaps his family or his way of life.

Finally, it was discovered that the best soldiers were those who did their work not for themselves but for the group. They belonged to a group and identified themselves with it. "Their jealous pride was for their unit, not for themselves."

Dr. Menninger points up that all of these principles can and must be applied in American family life if the family is to survive and the individual to have an abundant happy life.

Significant Evidence

ERNEST LIGON

Professor of Psychology, Union College.

Research and the reporting of research are essential to the development of religious education. The Editorial Committee is seeking continually to find and to report research in the area of religious education. Would there were more research projects to report!

However, there is much research in allied fields. Beginning with this issue Professor Ernest Ligon launches a new section devoted to current research in the field of general psychology.

In an accompanying note to the reports printed in this section Professor Ligon wrote; "The purpose of this section is to keep religious educators abreast of relevant significant research in the general field of psychology. The implications of current research for methods and materials in religious education must not be ignored. If religious educators are to do an effective job they need to take advantage of every new finding in scientific research.

"All of the reports are from Psychological Abstracts and are used by permission of that periodical. All of the abstracts given below are from Volume 22, 1948."

With each report Professor Ligon gives a statement of relevance for religious education. The number before each report is the same as in the Psychological Abstract.

The Editorial Committee appreciates the cooperation of Professor Ligon in bringing these reports and welcomes this section. Your comments on this venture will be appreciated.

Editorial Committee

Such objective studies of leadership as this should be carefully studied by those developing our leadership training in religious education.

254. JENNINGS, HELEN H. (*Sociometric Inst., New York.*) LEADERSHIP AND SOCIOMETRIC CHOICE. *Sociometry*, 1947, 10, 32-49.—The author reviews her 1937 study of over 400 girls at the New York Training School to determine the relation between choice-status and individual behavior at the time of choice. Behavioral data are based on council elections, observations, house-mothers' reports and reports of reasons for choice. "Thus it appears that the under-chosen show in common many varieties of behaviors the effect of which may tend to separate and draw individuals apart rather than to bring them together. The average-chosen show somewhat less than half as great an incidence of such behaviors, and about twice as great an incidence of behaviors the effect of which may tend to bring individuals into constructive relationship with one another. Further, in the very behaviors in which the average-chosen outrank the under-chosen, the over-chosen in turn are found to exceed the average citizen by approximately twice as great an incidence. And in those behaviors which 'make new events happen' or 'enlarge the kind and extent of activity' the over-chosen surpass the average citizen by over four times as great an incidence."—V. Nowlis.

This is typical of a great deal of objective

evidence indicating that people do not choose the easiest courses of action, but are more challenged by the difficult tasks.

637. CHILD, IRVIN L. (*Yale U., New Haven, Conn.*) CHILDREN'S PREFERENCE FOR GOALS EASY OR DIFFICULT TO OBTAIN. *Psychol. Monogr.*, 1946, 60, No. 4. iii, 31 p.—children were required to choose between two desirable goals (pieces of candy), one of which was made more accessible than the other by placing it within the child's immediate reach while the other was placed in a position requiring the child to move through a greater distance or to climb a ladder in order to attain the desired goal. Instructions varied by the presence or absence of cue words designed to indicate either the task was "hard" or "easy." Two additional variables were the sex of the experimenter and the sex of the subject. The author concluded that (1) "frequency of choice of the more difficult goal increased with age, through the early grammar school years," (2) "choice of the more distant goal was more frequent in boys than in girls," (3) "choice of the distant goal was more frequent in the presence of a woman experimenter than in the presence of a man experimenter," (4) "choice of the more distant goal was more frequent when climbing a ladder was required to reach it than when walking around a table was required," (5) "the presence or absence of the cue words, 'hard' and 'easy' in the instructions to the subjects made no significant difference in the frequency of choice of the more

distant goal" and (6) "the variety of reasons given by the children to explain their choices gave evidence of the presence of a number of meaning-reactions and secondary motives and rewards which must depend on previous learning."—*M. A. Seidenfeld.*

This study is also typical of a growing body of evidence which throws a somewhat new light on an important area of human motivation.

638. DAVIS, CLARA M. (*The Children's Memorial Hosp., Chicago, Ill.*) SELF-REGULATION OF DIET IN CHILDHOOD. *Hlth Educ. J., Lond.*, 1947, 5, 37-40.—The method and results of an experiment are reported in which 14 newly weaned infants at the level of total inexperience with the common foods of adult life were allowed to select their own diet over periods varying from 6 months (2 infants) to 4 years and 9 months. In all, 36,000 meals (4 a day for each child) were eaten by the 15 children in the course of the experiment. Physical examinations revealed physical developments of these experimental children as to growth, red cell counts, calcification of bones, etc., reached or exceeded accepted American standards. These findings indicate the accuracy with which selective appetite in the babies of the experiment met known nutritional requirements and suggests that appetite is another of the many self-regulatory activities of the organism, requiring neither nutritional knowledge nor direction from the mind.—*F. C. Sumner.*

This study is another contribution to our growing objective evidence concerning the factors which govern the quality of our homes as character building institutions.

645. MEYER, CHARLENE T.. THE ASSERTIVE BEHAVIOR OF CHILDREN AS RELATED TO PARENT BEHAVIOR. *J. Home Econ.*, 1947, 39, 77-80. Assertive behavior (as judged by Chittenden's test) of 29 nursery school children was classified as (1) dominative behavior and (2) cooperative behavior, and a domination/cooperation index computed. Correlations between this index and the 30 variables of the Fels Parent Behavior Rating Scale are presented. The following *r*'s were significant at the 1% level: effectiveness of policy (—65), rapport with child (—61), understanding the child's problems (—59), disciplinary friction (57), readiness of criticism (—56), democracy of policy (—52), readiness of explanation (—49), and intensity of contact (—49). The *r*'s in the

case of seven additional variables (such as acceptance of the child (—47), home discord (41), clarity of policy (—39) were significant at the 5% level. Activeness of the home, child-centeredness of the home, favorableness of criticism, coordination of the household, and sociability of the family showed a negligible relationship with the dominance/cooperation index.—*A. F. deGroot.*

This study is relevant to the influence of the home on our behavior as adults.

812. MADOW, LEO, AND HARDY, SHERMAN E. (*Northington General Hosp., Tuscaloosa, Ala.*) INCIDENCE AND ANALYSIS OF THE BROKEN FAMILY IN THE BACKGROUND OF NEUROSIS. *Amer. J. Orthopsychiat.*, 1947, 17, 521-528.—From available statistics it would appear that approximately 11 to 15% of children throughout the country have broken families before the age of 16. This study of 211 neurotic patients shows that 35.6% come from broken homes, or 2 to 3 times as many as in the normal studies. In the evaluation given by the soldier himself of his home environment it is found that 59.2% of the group from broken families indicated a definitely unhappy home as compared with 22.2% of the group raised by both parents.—*R. E. Perl.*

Note especially the factors that do not predict college popularity as well as the surprising ones which do.

842. REILLY, JEAN WAID, AND ROBINSON, FRANCIS P. (*Ohio State U., Columbus.*) STUDIES OF POPULARITY IN COLLEGE: I. CAN POPULARITY OF FRESHMEN BE PREDICTED? *Educ. psychol. Measmt.*, 1947, 7, 67-72.—Popularity scores were obtained by means of a sociometric test. Academic census data such as number of children in the family, their C.A., and number of activities in high school were obtained from entrance records. The relationship of each of these sets of data to popularity was analyzed by comparing average scores on entrance variable of the most popular third with the least popular third, or by comparing the average popularity score of groups answering oppositely on a background question. Intelligence, children in family, high school activities, offices in high school, high school honors, attendance at college by parent, profession of father, religious affiliation, size of girl's home town were not significantly related to college popularity. Chronological age and loss of one or both parents were related to popularity.—*S. Warner.*

BOOK REVIEWS

NEWTON EDWARDS AND HERMAN G. RICHEY.

The School in the American Social Order.

Houghton, Mifflin Co., 1947. 880 pages. \$5.00.

This is an exceptionally important book for religious educators at the present time when relations of religion to public education are being restudied. It reviews the history of American education from early Colonial days to 1945, showing how closely education has been related to changing cultural conditions. The book is divided into three parts, I. The School in Colonial Society, II. The School and the Emergence of the Democratic-National State 1763-1860, III. The School in an Industrial Society. In the first period the authors show how much education was controlled by Old Country philosophies and patterns, how little the democratic spirit prevailed, and how much religion gave the dynamic motive. They describe the growth of sectarian and private schools, with a few attempts of states to introduce compulsory education. Pictures of The Dames School and other early forms give one a feeling of the big progress that has been made in late years. The limited interests of education, and the control by religion, were gradually modified as a capitalistic society developed, representative government was established, and scientific inquiry began to prove its value. In Part II we see how education became a concern of government, how curricular changes were demanded, how teacher-training began, and how the whole educational process was correlated with changing socioeconomic conditions. In Part III attention centers on the transformation of education as rural America becomes industrialized. The varied factors of corporation controls, population shifts, technological advances, and rapidly changing living conditions, are reviewed in detail, with an analysis of the educational adjustments that were involved.

In the closing chapters the authors attempt to chart the future and it is interesting that religion takes a distinctly secondary place. Though it dominated education in the early days there is little expectation that it will shape the policies of the future. The authors recognize that some still believe that religion and philosophy should set the norms and motivate the course of development, but they feel that there is a firmer base in the "Accumulated capital of human experience." They believe that "the generalized experience of mankind and the findings of scientific investigation" may be counted on to reveal the potentialities of people and the directions for improvement in human living. They state the ends of the educational enterprise as the development of superior individuals, competent citizens, persons with moral commitments and a sense of good and evil. "Men may look to the long future with hope for the perfectibility of human personality and institutions. Democracy has faith in the nature and capacity of man. Progress is attainable because man, through reason, can explore and release his potentialities and perfect the institutions required to improve the quality of human living."

Is the religious educator being pushed to the side as history advances, and has the general educator captured the vision and dynamics of human betterment, or is there a broader base and a deeper search for values and goals that the religious educator must stimulate and help to develop! The religious liberal has no desire to see the intolerant dogmas of Puritanism resurrected but he is glad to find that the spirit of expanding religion has permeated educational trends and he confesses a faith equal to the educator's dream, and able to go even beyond. — Ernest J. Chave, University of Chicago.



ARTHUR C. WICKENDEN. *Youth Looks at Religion.* New York, Harper and Brothers, 1948. 228 pp. \$2.00.

This is a revised edition of a book published in 1939 under the same title. The revisions are largely directed to new emphases in religious thought that "are the result of the war experiences of recent years." A new chapter on "Right and Wrong" has been added.

The book is intended primarily for mature high school or college young people. The questions dealt with are largely those asked by such young people. Its purpose is not to tell its readers "what they must think or believe about religious questions but to help them see where the Christian world is in its thinking."

In the main, the author achieves his purpose in excellent fashion. In readable style he presents the answers and interpretations of various schools of Christian thought on such matters as "Is the Bible the Word of God?", "How Shall We think of God?", and "Jesus Christ, the Son and the Savior?". In these particular areas he does an especially objective piece of work.

Among the better chapters in the book are those entitled "Motives for Being Religious," "Will Science Displace Religion?", and "The Nature and Functions of Religion." These chapters are not as neutral in point of view as are some of the others but they present the findings of good scholarship and present definite conclusions. Less effective are those dealing with prayer and immortality. In these, the author seems to be operating in the field of apologetics. What he says is good and it would be convincing to persons *wanting* reason to believe in personal immortality and the efficacy of prayers of intercession and petition, but not to others.

His greatest lack is his failure to present the point of view of those who view Christianity as a religious movement which had its origin around the figure of Jesus and which reveres him as its founder but which does not make either his teachings nor his person the *final* norm for religious truth. Admittedly, this is a small group but it would seem that its point of view should be included.

There are other minor objections. One could wish that he had said that the comprehensive responsibility of the church was to foster the greatest

possible Christian growth in persons rather than "to witness to its faith in the world." It would be good, if he could have presented religious education as something more than "the transmission of the religious heritage from generation to generation." In spite of such minor objections it must be said that the book is a valuable addition to the literature designed to help young people think through their religious problems.—*Myron Taggart Hopper*, Alexander Campbell-Hopkins Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

ERNEST CADMAN COLWELL. *An Approach to the Teaching of Jesus*. New York. Abingdon-Cokesbury, 1947. Pp. 128. \$1.25.

This little volume of lectures makes no attempt to give a complete picture of the teachings of Jesus. It is therefore all the more revealing in showing what the author believes to be most important. Three themes are selected for treatment, the radical nature of his ethical teaching, the humility of Jesus, and the message of the kingdom. A good balance is maintained between the presence of the kingdom and its future consummation. But President Colwell does not believe that the latter had much influence on the content of the teaching.

We welcomed the judgment about his own teacher, "Case's work illumines every aspect of Jesus' career that was duplicated by his contemporaries, but it dulls the things in which he was an individual. It shows us Jesus the Jew, but not Jesus." (46-47) But he agrees with Case that we cannot understand Jesus' own interpretation of his mission. The long treatment of humility apparently is meant to bolster the belief that it is not unitable with a belief in his own messiahship. That is a strange rationalization. Could one say that it was lack of humility which permitted the author of this book to accept the presidency of a great university? I do not believe it for a moment. Why would it be lack of humility for Jesus to accept his own call from God? The author's conclusion is, "In some way now lost to us Jesus saw his own work related to God's Kingdom. His followers saw this relationship in various ways Faith in Jesus as a figure of epochal importance was born in his lifetime, before the cross." (121-22) Can religious educators instill a belief in that "epochal importance" apart from the apostolic message?—*Clarence Tucker Craig*, Professor of New Testament, Yale University.

ADAM W. BURNET. *The Lord Reigneth*. Scribner's, 1947. 134 pages. \$2.00.

The author of this excellent little book of lectures on the Apocalypse is Collegiate Minister of St. Cuthbert's, Edinburgh. The lectures were first delivered in 1944 to a conference of ministers at Union Theological Seminary in New York and subsequently to other American ministerial groups.

The point of view taken is that now generally accepted: the contemporary-historical. The book is placed against the background of the reign of Domitian and its message related primarily to that time. However, attention is repeatedly given to the parallels between our own days and the author's. Burnet sees in the Apocalypse a sure word for the fearful of heart of every age.

The lectures are based on successive sections of the text of Revelation. The result is a combination between a commentary and a running exposition, with discriminating and effective application. Ministers will find in the book much sermonic material, and laymen a key to the treasures of a much misunderstood and abused book.—*Edward P. Blair*, Professor of New Testament, Garrett Biblical Institute.

PAUL HUTCHINSON. *The New Leviathan*. Willett Clark and Company, 1946. 233 pages. \$2.00.

The importance of this book is even clearer today than it was at the time of publication over two years ago. With the nations which emerged from the war in positions of strength facing each other across the wreckage apparently knowing no solution for their differences outside the habitual behavior of totalitarian power, Dr. Hutchinson's analysis and warnings become increasingly significant.

Dr. Hutchinson describes the swing away from the philosophy of John Locke, that the state exists to insure for men their freedom to enjoy life, toward the philosophy of Thomas Hobbes that the state is a great Leviathan to protect men against anarchy and to give them security. The defeat of Hitler, Mussolini and the Japanese war lords has hardly retarded, much less ended the drift toward the omnipotent state. The end of the second world war has brought little confidence in the future. The masses are caught in an overwhelming sense of individual helplessness in which, though they dread the authoritarian state, they turn to the state for salvation from their despair.

This swing toward a dependence upon the state and its vast powers not only takes place in time of war, but is the trend even in peace. It enters all phases of life. Our business, our schools, even the churches yield to the fascination of the omnicompetent state and its power seemingly to lift the load.

This is a trend against which the church must stand, resisting the reliance upon Leviathan, the concentration of too much power in the hands of the state. But to the present the church has done little in the face of this trend that gives real promise of an alternative to Leviathan. "Unless there is soon forthcoming the pattern for an achievable order that will offer men security and opportunity as well as freedom, Western man in despair will continue to commit his life and destiny more and more wholly into the hands of the state." (P. 124)

Dr. Hutchinson believes that the swing toward the Leviathan state is upon us "not because men want tyranny. But men want safety . . . not only safety for themselves . . . for their homes, their children's future." (P. 220) But Leviathan is a mirage as an answer to the human problem. It cannot give a lasting and satisfying solution. Some other way must be found and the church must lead the way, because the church alone knows *why* men must be free.

The author does not attempt to lay out a pattern. That is the task of all of us and he calls us to it. He does express the conviction that the time has come when the church must "proclaim the end of the world of nationalism and the necessity for

the transformation of our existing national loyalties into a globe-encircling loyalty to one world state." (P. 229) He does not contend that such a world state is an easy solution, or the whole solution; but he insists that it is essential.

Dr. Hutchinson felt impelled to write this book because "so few Christian churchmen in the democratic countries are awake to the desperate nature of the impending struggle or how soon, if the church does its duty by harassed man, it may break in full fury." (P. 220) A good reason! The book is needed, and will make its contribution to the continuing struggle of human freedom. Mankind's freedoms are at stake, and for the Christian church there can be no truce with Leviathan.—*Virgil E. Foster*, Director of Religious Education, The Congregational Christian Conference of Iowa.

VERGIUS FERM, Editor. *Religion in the Twentieth Century*. The Philosophical Library, New York, 1948. xix + 470 pages. \$5.00.

Twenty-eight writers contribute to this volume, one of a series which hopes to cover various fields of twentieth century knowledge. While a book of this size could not include every type of religious ideology, the editor hopes that the volume is a valid cross-section of religious thinking in the present world. Such a purpose seems to be accomplished in a commendable fashion. World religions of the east—Hinduism, Zoroastrianism, Jainism, Buddhism, Taoism, Islam, Confucianism, Sikhism, Shinto—utilize one-third of the book. One-fourth of the volume is directed to aspects of historical Christianity—Roman Catholicism, the Eastern Orthodox Church, Conservative Protestantism, the Society of Friends, Liberal Protestantism, and Anglo-Catholicism. Twenty-eight pages are devoted to Judaism: Reform Judaism, Conservative Judaism, Reconstructionism. Twenty-eight pages describe Ethical Culture and Naturalistic Humanism. The remaining chapters of the book are concerned with the Church of the New Jerusalem, Latter Day Saints, the Bahai Movement, the Salvation Army, Christian Science, Jehovah's Witnesses, and the Ramakrishna Movement. Each of the ideologies is carefully written by one of its best known scholars or devotees: names like Daniel Holton (Shinto), Howard Brinton (Society of Friends), Mordecai Kaplan (Reconstructionism), Henry Neumann (Ethical Culture), Conrad Moehlman (Liberal Protestantism), and Swami Nikhilananda (Hinduism) are among the contributors.

The variety of man's yearning for religious satisfaction, whether in old historical religions or in newly formed cults, radiates from every page of this book through facts and interpretations. In our closely condensed world of today, it is imperative that we understand the way people unlike ourselves think: and this book helps to accomplish this general perspective of religion in the world. It is highly recommended for study groups, whether among laity or college circles, who will find the material vivid, colorful, well interpreted, and treated with as much objectivity as a study of this kind can allow.

Two factors might have aided the book: (1) An organization of some of the movements under general theological frameworks. E.g., Zoroastrian-

ism, Islam, Jehovah's Witnesses would fall under *Apocalypticism*; Ethical Culture, Naturalistic Humanism, and Reconstructionism under *Humanistic Movements*. (2) Since modern cults are brought into the volume, there seems to be a place for a few "success" cults like Psychiana, Buchmanism, and Father Divine's followers. Space does forbid some inclusions; and in spite of these omissions the volume is an excellent representation of religion in the twentieth century.—*Thomas S. Kepler*, Professor of New Testament, Language and Literature, Oberlin College.

ERNEST WILLIAM BARNES. *The Rise of Christianity*. London, Longmans Green & Co. 356 pages. \$4.00.

Bishop Barnes of Birmingham has made a great contribution to religion. He has stated in surprisingly simple and lucid English the results of critical study of New Testament and other documents and in a deep religious spirit. He finds as all sincere searchers should, "a lovely and satisfying faith which contains the essentials of the great Christian tradition." He declares, and all thoughtful Christians must agree, "The time has come when mistaken assumptions of the pre-scientific pre-critical era must be repudiated." (P. vi) Surely that time is long past. It seems incredible that churches and clergy should persist in imposing on their people theological interpretations and dogmas that are absurd in the light of our present knowledge of the world and that are pagan in origin and in their idea of God or belong to the mystery cults of bygone ages. To critics who complained that there is hardly a reference to "such words as Trinity, Incarnation, and supernatural" he replies that "None of these words occur in the New Testament, and they belong to theology rather than history." (P. viii)

It is time the Protestant Church took its stand frankly and wholeheartedly for God who is Father and for truth and ethical love, and gave up pagan and mythical elements. Only so is she worthy to continue and to minister in the spirit of Jesus who set the noble example in his own life.

It is a crime against students and their congregations if any go out from theological seminary who are not familiar with such obvious findings as presented in this book. It is commended heartily to all students and to all intelligent laymen who are looking for a clearer presentation of the essentials of Christianity and for a more compelling faith.—*A. J. W. Myers*, Toronto, Ontario. ----

Bible Study Projects with the Use of Maps: Series I, The Life of Christ; Series II, The Journeys of Paul; Series III, The Exodus. The Westminster Press, Philadelphia, 1944. \$1.00 for each series.

Each of the series comes in an envelope containing one detailed five-color map illustrating the subject of the series, twelve identical relief maps with no nomenclature, and twelve work sheets. In series I the pupil is asked to read the Gospel of Mark, and to enter on his copy of the relief map the name of each town, city, province, river, etc. mentioned therein. Three parallel columns on the work sheet are for indicating (1) location, (2) event, and (3) scriptural references. It is suggested that the maps and work sheets may be used

as supplementary material with any good text on the life of Christ, or in specializing on different phases of his ministry. They are recommended for last-year juniors, intermediates, seniors, and older students. Series II has a comparable arrangement. On the work sheets in Series III there are listed 37 events in the narrative of the Exodus, and the student is to list in parallel columns the corresponding location and scriptural references, also of course filling in the details on the relief map.

These should prove to be valuable aids in Bible study, and useful also in other than church school classes. The colored map in each case is from the Wright and Filson Westminster maps, which many will know from Wright and Filson's *Historical Atlas to the Bible*. The relief maps are from the base maps of the same series, here in light (i.e., gray) relief. They are on 10½" x 15" sheets, and the work sheets are of the same size.—*Herbert G. May*, Professor of Old Testament, Language and Literature, Oberlin College.



JOHN S. BRUBACKER. *A History of the Problems of Education*. McGraw-Hill Book Company, New York, 1947. Pp. xl—688 pp. \$4.00.

This volume of the history of education is different. Conventional histories of education treat "periods" or "personalities and their works." But this book is a history of the "problems of education." Nowhere in the volume does one find a complete account of any one epoch or the complete account of the work of any one man. Rather one finds a "longitudinal" approach to the history of education in which major educational concepts are developed from antiquity to the present day.

The nineteen chapters of the book focus upon separate but interrelated problems of education and each one is treated historically. The volume moves from an historical account of the broad underlying factors conditioning education to their specific embodiment in educational practices and institutions. The first chapter traces the development of aims that governed education. Then three chapters give the history of the major forces which have determined education—politics, nationalism and economics. The author then turns to the educative process itself and in two chapters considers the history of philosophy of education and the history of the psychology of education. The way in which aims, social forces, and philosophical and psychological theory effect method and curriculum is the subject of four chapters. Religious and moral education as a phase of the curriculum is treated in a separate chapter. From these educational practices the author proceeds to the evolution of educational institutions. After a chapter on the evolution of the informal and formal educational agencies, a chapter is given to each of the histories of elementary, secondary and higher education. Then follows a chapter on the history of the professional education of teachers, one on public and private schools and one on the more general phases of administration and supervision. The volume closes with a final chapter that considers what progress has been made in twenty-five centuries of education.

That this book is different is but one of its values. In addition it is a solid, documented, clearly-written, balanced text. Here is a book which will be a reference for years to come.

Because each chapter is a history by itself the nineteen chapters make an extensive book, and require continual cross reference. Foot note cross references and the detailed index are integral parts. Because of the parallelism in each chapter there is some repetition (e.g. the same items about the Sophists, John Locks, Pestalozzi, and others are mentioned several times). But this repetition is an asset of the book. The book is not to be read—it cannot be—at one reading. This is a reference book and as one studies a problem of interest the material is to clarify it.

The tracing of each problem from antiquity to the present gives a better understanding of the particular problem, and brings one into the current scene with a fuller appreciation of the present. The author after giving a glimpse at the current problem sometimes leaves the reader wishing that the book were a consideration of current problems as well as history. (e.g. the interesting chapter on the history of methods of instruction closes with a brief paragraph on twentieth century materials and devices for improving instruction—motion picture, radio and phonograph.)

On p. 347 there is a minor misstatement. Although the Religious Education Association is now an interfaith organization, it was not formed by religious educators, public school men, and laymen—Catholic, Jewish, and Protestant.

To the religious educator this book gives perspective in the field of religious and moral education by reviewing the extensive field of the history of education, by drawing contrasts between religious and secular education and by showing the important role religion plays in the educational scheme. This is a book which enables religious educators to observe "assets and liabilities" in their chosen field.

This is a book for the religious educator—minister, rabbi, director of education, professor of religious education—as well as public school men to have for continued reference. This is material with which educators clarify the present problems of education. Professor Brubacker has made a constructive contribution to the field of the history of education.—*Leonard A. Siddle*, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



WALLACE C. SPEERS, Ed. *Laymen Speaking*. Association Press, N. Y. 207 pp. \$2.00.

I wish this book were as good all through as it is in parts. These twenty-eight short discourses are mostly addresses given on Laymen's Sunday, an annual event in many churches which sometimes brings in a surprising breath of fresh air and at other times sends the congregation home better satisfied with the preaching of the ministry.

Laymen do not talk easily of their religion and get tempted into windy statements on civilization, progress, and the Golden Rule. But some laymen sometimes come down to cases. They do it best anonymously when they can bear their personal witness without embarrassment. The best statements here are the anonymous ones and I have wondered what the others would have told if they had spoken without identification. But John D. Rockefeller Jr. tells his story simply and well. J. C. Penney talks straight. James E. Kavanagh, an insurance man makes good sense, and a Canadian

merchandiser does what he implies in "Delivering the Goods."

A faithful reading of this book really did me good in some ways the editor, Wallace Speers, did intend and in other ways he didn't.—*Ronald Bridges*, Pacific School of Religion, Berkeley, California.

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NORMAN CAMERON. *The Psychology of Behavior Disorders.* A Biosocial Interpretation. Houghton Mifflin Co., 1947. 622 pp.

There is much solid, well presented material in this attempt to develop a biosocial interpretation of personality and its behavior. The author contrasts his point of view with classic behaviorism by rejecting reflexes, instincts and emotions as building blocks out of which human behavior is constructed. Though trained in the psychobiology of Adolph Meyer, he departs from this view by rejecting the concept of consciousness and the distinction between mental and non-mental. Obviously then he also rejects many basic postulates of psychoanalysis, though he leans heavily on this discipline for insights which fit into his own scheme. He criticizes and rejects the contemporary psychosomatic approach by calling it "dualistic." In the opinion of this reviewer, this label reveals a superficial understanding of the psychosomatic point of view.

In developing his theory, the author utilizes the concepts of communication between organisms, language, role-taking, needs, frustrations, and conflict. Psychological dynamisms are identified as "adjustive techniques." Emotions are identified as visceral responses. The core of the theory is to be found in the concept of "self-reaction," by which is meant "the behavior of an individual in direct relation to himself as a social object."

The approach is theoretical and highly abstract, rather than clinical. More case material to illustrate the basic formulations would be desirable. The emphasis on the "biosocial" interpretation of disorders is excellent. The coverage of the neuroses and psychoses is thorough, but one wonders about the omission of a chapter on psychopathic personalities from such a book. It will be useful in many courses in psychology, psychiatry and abnormal psychology, but the student will still have to go to dynamic psychology, psychoanalysis and psychosomatic medicine for many specific, concrete insights into the "biosocial" determination of behavior disorders.—*Carroll A. Wise*, Garrett Biblical Institute.

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REBECCA RICE. *Creative Activities.* The Pilgrim Press, Boston, 1947. 147 pp. \$2.75.

This is a reference book in "handwork activities" for Sunday, week day and vacation church school teachers.

Part one analyzes briefly the place of handwork in the curriculum and gives specific suggestions for making handwork more significant. Part two on the "squirrel habit" lists the materials and equipment needed and makes concrete suggestions as to how to obtain some of the materials and equipment. Part three on "what to do and how to do it" is the core of the book and presents an extensive and varied list—graded and useful—of handwork activities which may be carried on in the more limited as well as the more fully equipped

church schools. Any teacher of the elementary grades will find numerous suggestions in this section to enrich the "learnings" in her class. This reviewer believes that many teachers who read this section will exclaim, "Here is something I'll try in my class." Part four of the book—"As seasons come and go"—gives handwork suggestions for the different seasons of the year. This section was doubtless intended as an "addendum," because the suggestions are limited.

The numerous detailed and clear patterns and illustrations by Vera Grisier McCully round out the usefulness and helpfulness of the book.

The author has made available a resource book for the more experienced as well as the beginning teacher. The types of handwork suggested are both the conventional and the unusual. In this regard a commendable balance has been found.

This reviewer believes this book will be helpful for teachers in church schools. These same church schools, however, need handwork suggestions for older age groups—including adults, and also a "philosophy of handwork for these older age groups." Why need handwork be confined to the lower age groups? Likewise why need "creative activities" be confined to handwork? "Creative activities" have a high educational potential and it might be well to keep these fuller meanings of the terms before teachers in churches. This book is a welcomed step in the direction of providing teachers with "concrete helps" in the area of handwork. May it be used extensively.

Whether teachers will use this book in creative teaching will depend upon the teachers' viewpoints. But the book offers suggestions for creativity and churches need that form of education. So a minister and a director of religious education can afford to use this book to help teachers in creative education.—*Leonard A. Stidley*, Graduate School of Theology, Oberlin College.

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ARTHUR JOHN GOSSIP. *In the Secret Place of the Most High.* Charles Scribner's Sons, 1947. \$2.75.

While reading this book by Dr. Gossip, "In the Secret Place of the Most High" one has the impression that he is in fellowship with a very good man who knows the deep realities of prayer. Here is a book which thoroughly explores all of the mansions of prayer, that experience of holy fellowship or communion which man may have with Almighty God.

In the opening chapter Dr. Gossip takes occasion, as do most authors today in the field of sociology and religion, to describe the tragic era in which we live. He is able to diagnose the trouble and the remedy, however, for he expressly says, "Our trouble is that we are losing acquaintance with God; and that, as a consequence, our souls are going out. Our supreme need is to learn to worship; really to live and move and have our being in God." The rest of the book is sort of a Baedeker through this house of many mansions in which we do live and move and have our being in God.

The kinds of prayer which Dr. Gossip describes are not new, either to the practicing Christian or to the student of prayer. He discusses the need for sincerity and brevity in prayer. He describes the importance of thanksgiving, of confession, of adoration, of intercession and of petition. In his closing chapter he describes some of the methods of

prayer with particular attention to the prayer pattern of Santa Teresa.

These are familiar enough but Dr. Gossip illustrates them and relates them to the stream of experience with a new wealth of understanding and history. He knows the prayer life as it has been experienced and described for centuries. What men and women have thought and said and done and found about the communion of the soul with God, he is able to introduce into his discussion, thus bringing it into radiant and illustrative life.—*Clarence Seidenspinner*, Racine, Wisconsin.

A. C. BOUQUET. *Comparative Religion*. Penguin Books, 1942. 240 pages. 9 pence.

STANLEY COOK. *The Rebirth of Christianity*. Penguin Books, 1942. 218 pages. 9 pence.

A. D. RITCHIE. *Civilization, Science and Religion*. Penguin Books, 1945. 188 pages. 9 pence.

These three paperbound books — "Pelican Books" in England — are good study books cheaply priced for availability to discussion groups. A. D. Ritchie has been professor of philosophy at Manchester University (England) since 1937, where his main interest is in the philosophy of science. His feeling is that in a period of world chaos, naturalism as a philosophy lacks the motivation for using our scientific aids for ideal ends.

Stanley Cook, former professor of Hebrew and Comparative Religion at Cambridge University, looks to an intelligent restatement of Christian ideas and values as the hope for civilization. In the light of contemporary thought we must reform the tenets of Christianity as intelligibly for twentieth century people as the first century writers did for that era.

A. C. Bouquet, lecturer on comparative religions at Cambridge University, objectively describes the cardinal views of pre-living and living religions, ending the book with interesting general theories about religion.

Each of these books is scholarly, clearly written, and would as a group make very good reading texts for a general college introductory course in religion.—*Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College.

F. ERNEST JOHNSON (Editor). *Wellsprings of the American Spirit*. New York: Harper and Brothers. 1948. Pp. IX, 241. \$2.50.

This volume is one in a series of publications sponsored by the Institute for Religious and Social Studies of the Jewish Theological Seminary of America. The sixteen essays that were included were originally presented as lectures at the Seminary. Incidentally, the Institute has rendered American leaders a distinctive service through nine years of presentations of lectureships in two broad fields of study. One has dealt with a critical approach to the problems of American democracy; the other has presented an orientation to problems facing religious bodies. The book under review falls into the latter category.

Like most books to which a number of persons make contributions, this volume covers a wide variety of subjects, viewpoints, and relative qualities of scholarship. Three of the essays have little or nothing to do with the American scene nor with the title of the book. A few contributors present

rather opinionated positions, while the majority adopt a more objective and scholarly interpretation of their respective themes. Eclectic and empirical approaches to subject matter are fully illustrated. Historical and contemporary "wellsprings" are included in the survey.

The reader is introduced to the contributions of Puritanism, religious dissent, the Enlightenment, the frontier, philosophy, literature, art, technology, education, and a few other cultural movements to the creation of "the American spirit." The Roman Catholic approach to "the ideal of religious liberty" is missing. The Jewish view is limited in range to a glance at certain ancient and medieval appeals. The Protestant position opens up several important aspects of the individual's and the religious group's stakes in liberty, but neglects the more controversial phases of the subject dealing with interpersonal and intergroup responsibilities for the maintenance of religious liberty. John T. McNeill's essay in "The Dissenting Tradition" is a classic in critical documentary interpretation of a subject.

After a careful reading of this book, one cannot escape the conviction that a wide diversity of humanistic forces have contributed to the making of the American way of life. These forces are by no means of one quality either ideologically, ethically, or aesthetically. John Herman Randall, Jr., has caught this keynote in his essay on philosophy. And he points to Charles S. Pierce, William James, John Dewey and Thorstein Veblen as the scholars who in their respective fields of philosophy, psychology, education and economics, exemplify this trend in a rare manner. Are we still waiting for a scholar who will grasp the principle of cultural pluralism as the particular contribution of religion to "the American spirit"? — *Stewart G. Cole*, Pacific Coast Council on Intercultural Education, Los Angeles, California.

CHARLES WILLIAM HENDEL. *Civilization and Religion: an argument about values in human life*. Yale University Press, 1948. 78 pages. \$2.00.

This little book, based upon philosophical courses given at the U. S. Army University in Shrivenham, England, has a double value: as testimony to what war veterans were actually thinking about life and death shortly after their release from combat duty; and as reflecting the views on civilization and religion inspired in a sensitive teacher of philosophy by contact with these veterans. The main text for discussion was Plato's dialogues on the trial and death of Socrates; the range of discussion kindled by this text was wide and deep.

The best way to take the veterans' testimony is by direct quotation:

"I have seen for instance a beautiful cathedral entirely destroyed by bombs — and yet I know it wasn't *beauty* itself that was killed but only the building that embodied the beauty . . . Are not justice and goodness *actually* real like that?"

"Our men have not been taught principles and so they are irresponsible in combat and in other actions subsequently."

"Wars are great tragedies but after every war men are inspired to bend all their efforts away from the terrible and towards the divine."

These are some of the pupils' reflections; now

for the instructor's. He becomes convinced that the classic sources of our culture, in Greek philosophy and Hebrew Scripture, are intensely relevant means of self-discovery to the man of today, especially when the critical moments in life and death are at hand. In Socrates' supreme concern for "the soul," and in St. Paul's, there is continued power to convince men of the value of human life. (Chap. I). Without a sense of moral responsibility, either grounded in a rational sense of involvement in society (Socrates) or in religious sense of answerability to God (Kierkegaard), civilization itself cannot be maintained. Ideally, the "two voices" of reason and faith should harmonize and support one another. (Chap. II). If civilization is to be saved, *political action* looking toward an order that is at once free and just is the obvious first recourse; but unless ethical blindness is cured and the sense of moral obligation nurtured by sound *education*, politics cannot save us. Again, education cannot suffice to cure men of their nationalistic "twist of mind," unless *religion* brings to them a profound self-judgment within themselves that turns them completely about and sets them on another radically different course of life." But *philosophy* is needed to guard religion against fanaticism. "If religion comes into man's experience as well, it should never mean that men cease to have these philosophic and civilized virtues of being fair, tolerant, and of large vision, seeing the whole of things." (Chap. III, conclusion.) — *Walter M. Horton*, Professor of Systematic Theology, Graduate School of Theology, Oberlin College.

ANNA V. RICE. *A History of the World's Young Women's Christian Association*. The Woman's Press, 1948. Pp. 299. \$2.00.

This is an admirably written, lucid narrative of the development of the Y.W.C.A. from Emma Robart's Prayer Unions and Lady Kinnaird's Homes and Institutes to the world-girdling, many-sided institution that we know today. Photographs of forty great leaders make the story more vivid.

Among the twenty chapters of the book, Chapters 9 and 10 on "Major Issues: 1904-1914" occupy a key position. Here are reflected the growth of the World's Committee and the conscious attempt to reach out into all parts of the globe; the growth of the social concern for which the Y.W.C.A. has become famous; and the development from an evangelical Protestant to a genuinely ecumenical movement, ministering to women in countries where Eastern Orthodoxy, Roman Catholicism and other religious traditions prevail. In later chapters, the problem of rethinking the basis and aims of the association in the light of this vast geographical expansion and this highly diversified constituency comes up again and again.

The methods of the Y.W.C.A. have clearly influenced and been influenced by the whole re-

markable movement that we call "ecumenical." They are instructive for all interested in education for peace, social justice and strong Christian character. — *Walter M. Horton*, Professor of Systematic Theology, Graduate School of Theology, Oberlin College.

WILLIAM E. PARK. *The Quest for Inner Peace*. Macmillan, 1947. Pp. 207. \$2.50.

Dr. Park's earlier book (*NARROW IS THE WAY*) has led us to expect sermons of simplicity and directness, treating of familiar themes with engaging originality, and no little literary grace and homiletical skill. That promise is fulfilled in the present volume. Most of the sermons were originally preached to student audiences, at the Northfield Schools of which the author is President, and elsewhere. The title sermon, so obviously stimulated by a current best-seller, suggests the connecting-thread and reveals a spirit gifted to help others because its own strength has been forged in the furnace of personal experience. — *Henry P. Van Dusen*, Union Theological Seminary.

Addresses and Papers of John R. Mott. 6 volumes. New York, Association Press, 1946-47.

Dr. Mott has been asked to write his autobiography, and has decided to do so; but he has concluded that it would be useful to future students of the great movements with which he has been connected if he should set in order all the documents which are in his possession.

The result is an incomparable collection of source material: one volume on the Student Volunteer Movement, one on the World's Student Christian Federation, two on the Y.M.C.A., one on the International Missionary Council, and a final miscellaneous volume, largely dealing with the Ecumenical Movement. A carefully prepared and beautifully simplified map in the end papers of Volume VI enables the reader to follow Dr. Mott's route on his principal world tours. Most of the papers are dated, but some of the addresses — among the best, of course — were evidently so often repeated that they bear no date.

Every student of the major influences which have shaped character and made church history in our time should consult these documents. Here is the evidence that there has been a great strengthening and drawing together of religious forces in a period which has otherwise seen such deep disintegration. And one deeply devoted man has played a central part in the whole process. Mott is the Abraham of the whole Ecumenical Movement in all its branches: Youth Section, Missionary Section, Life and Work, Faith and Order, World Council of Churches. An amazing and inspiring record that speaks for itself. — *Walter M. Horton*, Oberlin College.

BOOK NOTES

O. A. GEISEMAN. *Make Yours a Happy Marriage*. Concordia Publishing House. 74pp. \$1.00.

This guide book covers a large field in brief compass. Yet all essentials are here. Genuine happiness is the key note. The husband is an unselfish man of noble character. Wifehood is the greatest opportunity to make fullest use of wholesome feminine qualities. A happy marriage is a union of mutual love on all three levels, the physical, the intellectual, and the spiritual. This precious prize is won with God's help by thoughtful, prayerful and loving living—each for the other.—H.D.H.

CHARLES MORROW WILSON. *Liberia*. William Sloan Associates, Inc. New York, 1947. Pp. 226. \$3.75.

A thoroughly readable account of this small Negro republic, founded one hundred years ago as an American colony of freed slaves in West Africa. Since become a democratic Commonwealth, its story is both inspiring and tragic.—C.H.

Ramakrishna: Prophet of New India. Translated by SWAMI NIKHILANANDA, with Foreword by ALDOUS HUXLEY. Harper and Brothers. New York and London, 1948. Pp. 304. \$3.50.

An abridged edition of the Gospel of Sri Ramakrishna, first published in 1942 by the Ramakrishna-Vivekananda Center, New York. Conversational sayings of this notable nineteenth century Hindu saint are selected and arranged to focus his personality for the American reader. Valuable aids are the Foreword, the Introduction, a Glossary and the Index.—C.H.

DOROTHY CARRINGTON. *The Traveller's Eye*. Pilot Press. New York, 1947. 32 plates. Pp. 381. \$4.00.

A series of delightful selections from English travel literature of seven centuries. With appropriate interspersed commentary, the author presents choice descriptions of scenes splendid, bizarre, exotic and adventurous, representing all parts of the globe, dating from the fourteenth century onward. Plates of old pictures enhance the text. Excellent for recreational reading.—C.H.

CYRUS H. GORDON. *Lands of the Cross and Crescent*. Ventnor Publishers, Inc. 267 pages. \$3.75.

Cyrus Gordon chats interestingly concerning countries he has visited. He has known the Middle East both as an archaeologist and as a soldier. He is an outstanding orientalist, recognized in scholarly circles above all for his creative studies of the North-Canaanite mythological texts found at ancient Ugarit and belonging to the time of Joshua in the 14th century B.C. At present he is Professor of Assyriology at Dropsie College. The lands of the crescent he discusses include Saudi Arabia, the

western Arab world, Egypt, Transjordan, Palestine, Syria and Lebanon, Iraq, Turkey, and Iran. The lands of the cross are Italy, the Vatican City, Germany, France, the British Isles, Sweden, and the United States. He has informed himself concerning the general history of these countries, and writes against this background and from personal knowledge of persons and places.

One can, of course, give only a thumbnail sketch of Ibn Saud and Saudi Arabia in less than seven pages, or even of Palestine in twenty-one pages. His observations are those of an intelligent observer, and none the less important for their brevity. He appreciates something of Britain's difficulties in governing Palestine, thinking that the Arabs are in a position to become a political force, and that perhaps all the Arab dough may need is some Jewish yeast. The reviewer found his analysis of the lands of crescent more significant than the discussion of the lands of the cross. His view of the educational system in the United States, upon which he spends considerable space, is almost caustically critical. He concludes that his contacts with the lands of the cross and crescent convince him that the greatest struggle ahead is not the battle between capitalism and communism, but the battle for freedom.—H.G.M.

BENJAMIN DANNIEL. *Jesus, Jews and Gentiles*. Arco Publ. Co., 1948. 239 pages. \$3.00.

The author does not seem to be aware of current New Testament scholarship. The book abounds in false generalizations, and grossly misrepresents the attitude of the Christian Church toward the Jews, exaggerating out of all proportion the influence of the story of the crucifixion on anti-Semitism. The author is more prejudiced than the prejudices he would expose, and the cocksure, belligerent spirit of the book can serve only to increase anti-Semitism. The author is not a Daniel come to judgment! —H.G.M.

ROLLAND W. SCHLOERB. *The Preaching Ministry Today*. Harper and Brothers. 113 pages. \$1.25.

This little book by Dr. Schloerb is one of the best of the smaller manuals of preaching that has come to our attention. It is concise, factual, inspirational and full of meat. These chapters are lectures that were delivered by Dr. Schloerb at the Summer Conference of Ministers and Religious Leaders on the "Preaching and Ministry of Today." It is a volume that ought to be in the hands—not on the shelves only—of every minister who really wants to make his preaching effective.

The book is no attempt to justify preaching, but to "identify and clarify some of its functions." The names of the chapters indicate the scope of the work: "Ultimate Goals and Immediate Hazards," "Preaching as the Proclamation of News," "Preaching as the Communication of Insight"; "Preaching

as a Summons to Action"; and "Preaching as a Pastor's Pastoral Function."

There is a fine summary that states in a nutshell the aims of the minister which the book points out, and this summary is so good that we believe it is worth while giving here: Through the sermon the minister can aim

- to tell people the news they have not heard before,
- to remind them of some great truth they already know,
- to communicate some freshly experienced old truth,
- to show how something that happened long ago can happen again here,
- to help people to see in new light what they only faintly see,
- to summon them to take some next step in their spiritual life, and
- to perform the pastoral function of presenting the demands and promises of the gospel, to edify, encourage and console the people in the congregation.—G.G.F.



S. RADHAKRISHNAN. *Religion and Society*. George Allen and Unwin, Ltd., London. 242 pages. \$3.50.

"Religion and Society" is an excellent contribution to the thought that is now so essential to the elimination of growing threats to a decent society. Prof. Radhakrishnan of the Calcutta University maintains in this volume the high standard of scholarship and thought that he has established in other works. He is a social philosopher who in this series of lectures looks at the world and judges from the high level of a great thinker who judges the world dispassionately, sees its deterioration and evils, understands what may prevent its utter degeneracy, and proposes what he believes might stop our race to annihilation.

The first two chapters deal with the need of religion and the inspiration religion can give to a new world order. The third chapter deals with Hinduism and its spiritual values,—the spiritual values which we have to observe in our daily life and social relations, that is, "dharma." The fourth lecture deals with "Women in Hindu Society," and the fifth, with "War and Non-Violence."

The chapter on "Hindu Dharma" is a plea for reorganizing and modernizing Hindu thought and practice, if Hinduism is to penetrate and fertilize the world. The last chapter entitled "War and Non-Violence" is a justification of the life and leadership of Mahatma Gandhi. He ties Gandhi's life in with the principle of non-violence, which, according to Hindu Scriptures, is the highest virtue. He shows that non-violence is not cowardice or weakness, but on the contrary, is an expression of strength. And in this vein, he exalts Gandhi and his stand as the highest and most heroic of modern life. The now dead saint will never be forgotten;

in fact, "he will be remembered when the names of the realists, who advise the world to ignore him, are utterly forgotten."—G.G.F.



CARL WALLACE MILLER. *A Scientist's Approach to Religion*. The Macmillan Company. 127 pages. \$2.00.

Dr. Wallace makes a heroic attempt to interpret Christianity in the light of modern knowledge and research. He tells us that the present book is "an effort to restate the essentials of Christian thinking for the benefit of those who feel the need to appraise the extent of the conflict between tradition and modern knowledge."

I am afraid that while he has done a pretty good job in this direction, he will not succeed in changing the mind of any one who feels that modernism in religion is a detriment to the true understanding and value of the Christian teachings of the essential beliefs of Christianity. What he has done is to interpret the theological concepts that he deals with, in a fashion that robs them of their real meanings, as taught and interpreted by historical Christianity. His little book is a treasure to liberal Christians, and by the same token, is completely unacceptable to fundamentalist and historical Christianity.

Incidentally, Prof. Miller is a much greater authority in the field of physics than he is in that of theology and bible history, and therefore makes mistakes that are quite natural to specialists of one field who invade other areas of thought. For this he can be forgiven.—G.G.F.



SIMON GREENBERG. *The First Year in Hebrew School* (A Teacher's Guide). The United Synagogue Commission on Jewish Education, N. Y., 1946. Pp. 233. \$3.00.

This book is a teacher's guide which closely follows a work book. It is intended for the intensive conservative congregational school, and for pupils about 8 yrs. of age who attend two hours daily, fifty sessions, two terms.

The curriculum is religiously motivated. All aspects of the Jewish religion are taught. The lessons center around the Holy Days, holidays, Sabbath, history, music, Palestine Prayer Book, and ritual. Hebrew is taught phonetically, which is a departure from the traditional mechanical method. It is based on the conservative prayer book, the Siddur. Chanting of traditional prayers, like the Kiddush, is advocated.

If the book seems a little didactic, I nevertheless consider it a helpful and useful book. Though it presupposes a good Hebraic background on part of teachers, it should be particularly helpful for those who do not get too much pedagogic training. It contains much good teaching information, especially the carefully selected stories which are intended to high-light the religious ideas designated in the lessons.—Rebecca A. Brickner, Euclid Avenue Temple, Cleveland, Ohio.

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